

# Manhaj e Salaf o Saleheen

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## Taqreez

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ. أما بعد!

Zer e nazar kitab “Manhaj e Salaf o Saleheen” dar-haqeeqat 4<sup>th</sup> sadee hijri ke azeem Imam o Mohaddis Abu Muhammad al Barbahari ki kitab (Sharah as Sunnah) ka khulaasa aur phir is khulaase par daur e haazir ke ek nihayat jaiyyad salafi aalim Fazeelatush Shaikh Abdullah Saleh al Ubailaan ki intehaai nafees sharah ka urdu tarjuma hai. Ye mubaarak amal, hamare faazil dost Shaikh Hafiz Hamid Mahmood *hafizahullah* ki jahad-e-jameel hai.

فجزاه الله عنا و عن المسلمين خير الجزاء و أسعده في الدارين ووفقه لمزيد مافيه حبه ورضاه.

Kitab ka mauzoo intehaai ahem o hassas hai, jo-ke kitab ke naam se waazeh hai. Is pur-fitan daur mein Allah Ta’ala jis shakhs ko aqeeda o amal mein manhaj e salaf o saleheen jo Allah ki wahee se mustafaad o maa-khaz hai, ke faham ki taufeeq ataa farmade to ye yaqeenan ek azeem sa’adat o baseerat hai. Jo ukhrawi kaamyabi ke liye matloob o maqsood hai.

Zer e nazar kitab ki ehmiyat ye hai ke ye ulama e salaf mein se ek Aalim, Haafiz aur Mohaddis Imam Barbahari ki taaleef hai. Bayan e aqeeda mein inka usloob intehaai munfarid hai. Balke usloom e salaf ka aaina-daar hai.

Ulama e salaf ki muallifaat ikhtesaar aur jaamaaiyyat ka haseen imtezaaj hoti hain, unke kalaam ke ek-ek lafz se ilm ke saath khashiyat bhi tapakta hai.

Aqeeda salaf o wazoooh o zahoor mein ek minaara e noor hai:

Tumhare Paas Allah Ki Taraf Se Noor Aur Khuli Kitab  
Aachuki Hai.<sup>1</sup>

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Aqal e saleem o fitrat e saleema ke aen mutaabiq aur kyou’n naa ho ke ye us zaat ki wahee e mubaarak (Quran o Hadees) se maa-khaz hai, jiska ilm har shae ko muheet hai aur jiska kalaam har qism ke tanaaquz o ta’aruz se paak hai.

Afsos hai un logo’n par jo is khaalis, saaf aur waazeh aqeeda se inheraaf ikhteyar kiye hue hain aur uske bajaae mutakallimeen o falaasafa ke tareeqa ko jo bohot se zulmaat o tanaquzaat ka marqa’a hai, apnaae hue hain. Halaa’nke is faasid manhaj se bohot se ulama taaeb ho chuke hain.

Imam Ghazali zindagi ka ek taweel daur mutakallimeen ke manhaj par qaaem rehte hue guzaarte hain, aakhir mein aisee tauba ki ke maut ke waqt unke seeney par “Saheeh Bukhari” rakhi hui thi.

Imam Fakharuddin ar Raazi Saheb “At Tafseer al Kabeer” is manhaj ke haamil rahe, lekin bil-aakhir hairaan o pareshan hokar farmaya:

نَهَايَةُ أَقْدَامِ الْعُقُولِ عَقَالٌ

وَأَكْثَرُ سَعَى الْعَالَمِينَ ضَلَالٌ

<sup>1</sup> Surah Maaeda: 15

ما استفادنا من بحثنا طول عمرنا

سوى أن جمعنا فيه قيل و قال

Isse pehle Imam Abul Hasan al Asha'ari jo ek arsa falsafi o kalaami manhaj par qaaem rahe, phir taaeb hokar Asha'ari Manhaj ikhteyar kiya, jo mutakallimeen aur salaf ke tareeqa e kaar ka darmiyan tareeqa tha. Aur bil-aakhir tamaam cheezo'n se taaeb hokar apni aakhri taaleef "Al Ibaanah" mein saaf likh diya: "Main asmaa o sifaat ke baab mein Imam Ahmad bin Hambal ke manhaj par hoo'n".

Ulama e salaf ka manhaj Mubarak hai, iske husool ke liye bohot si kutub e naafea manzar e aam par aachuki hai. Zer e nzar kitab ki ifaadiyat bhi ulama e salaf o khalaf mein musallam hai. Ye ek ilmi dastaweez hai.

Allah Ta'ala iske muallif Imam Barbarahi aur Shahre Shaikh Abdullah bin Saleh al Ubailaan aur mutarjim Haafiz Haamid Mahmood Sahab ko jazaa e khair ataa farmae aur unki is koshish ko sae'ee e mashkoor banaae.

Is kitab ka nafaa aam farmaae aur isey qubool e hasan ataa farmae aur is ummat ko ye taufeeq ataa farmae ke aqeeda o manhaj ke talluq se ulama e salaf ki giraa-qadr jahood se mustafeed hokar apni islaah karke duniya o aakhirat ki kaamyaabi se maala-maal ho'n.

Asal kaamyaabi dunyawii a'alaeeq, ta'assubaat aur masnui firqo'n ke difaa mein nahi, balke khaalis Quran o Hadees ko apnaakar Allah Ta'ala ki raza o mohabbat ko haasil karne mein hai. Allah Ta'ala ka farman hai:

Pas Qiyaamat Ke Din Jo Shakhs Aag Se Door Kar Diya  
Gaya Aur Jannat Mein Dakhil Kar Diya Gaya, Wo Faaez  
ul Maraam Ho Jaaega.<sup>2</sup>

فَمَنْ زُجِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا  
مَتَاعُ الْغُرُورِ

Aur Rasool Allah ﷺ ki hadees hai: "Meri tamaam ki tamaam ummat Jannat mein jaaegi, magar jisne (Jannat mein jaane se) inkaar kar diya. Sahaba Ikram رضى الله عنهم ne arz kiya: Aye Allah ke Rasool ﷺ! kaun hai, jo (Jannat mein jaane se) inkaar kare? Aap ﷺ ne farmaya: Jisne meri ataa-at ki wo Jannat mein dakhil ho gaya aur jisne meri nafarmani ki, pas tehqeeq isne (Jannat mein jaane se) inkaar kiya".<sup>3</sup>

Qaraeen Ikram! In dono nusoos par ghaur kare'n. Pehli nass ki cheez ko kaamyaabi qaraar de rahi hai? Aur doosri nass kaamyaabi ke liye kaunsa manhaj pesh kar rahi hai?

Itteba e Rasool ﷺ ke alaawa har tareeqa aur manhaj mardood hai. Rasool Allah ﷺ ka farman hai: "Jis shakhs ne koi aisa amal kiya, jis par hamara hukum naa ho to wo mardood hai".<sup>4</sup>

Syedna Jabir رضى الله عنه se marwi hai ke Rasool Allah ﷺ ne irshad farmaya: "Aur behtareen seerat Muhammad ﷺ ki seerat hai aur sabse badd-tareen kaam wo hain, jo nae waza'a kiye gae ho'n aur har bidat gumrahi hai".<sup>5</sup>

Baaz auqaat thodi se hairat hoti hai ke log is qadar waazeh aur saafi manhaj se ru-gardaani kyou'n ikhteyar kiye hue hain? Lekin phir ye soch kar ke hidayat o gumrahi to Allah ke ikhteyar mein hai aur ye sab parwardigaar ke bhed hain. Jin par koi mutalle nahi ho sakta, mutmaeen ho jaata hoo'n.

Aakhir mein ham nemat e islam aur nemat e aqeeda o manhaj e salaf o saleheen par Allah Ta'ala ka shukar adaa karte hain.

<sup>2</sup> Surah Aale Imran: 185

<sup>3</sup> Saheeh Bukhari: Kitab ul Etesaam bil Kitab wa Sunnah: H770

<sup>4</sup> Saheeh Muslim: Kitab ul Aqdhaya: H4493

<sup>5</sup> Saheeh Muslim: Kitab ul Juma: H867

فبِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، وَأَصْلَى وَأَسْلَمَ عَلَى نَبِيِّهِ مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ وَ أَهْلِ طَاعَتِهِ أَجْمَعِينَ.  
وكتبه

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Muqaddama Al Shaareh

Yaqeenan tamaam taareefe'n Allah ke liye khas hain, ham iski hamd bayan karte hain. Isi se madad maangte hain aur isi se bakhshish talab karte hain. Ham apne nafs ki sharaarato'n aur apne amaal ki buraiyo'n se Allah ki panah mein aate hain. Jisey Allah raah dikhade, isey koi raah se hataane waala nahi aur jisey wo raah se hataade, isey koi raah dikhane waala nahi aur main gawahi deta hoo'n ke Allah ke siwa koi ma'abood nahi. Aur Muhammad ﷺ iske bande aur uske Rasool hain. Aye Allah hamare Nabi Muhammad ﷺ aur unke maan-ne waalo'n aur unke tamaam Sahaba رضی اللہ عنہم par durood o salam aur barkate'n naazil farma.

Hamd o Salaat Ke Baad!

Ye kitab apne waqt ke Imam Ahle Sunnat Abu Muhammad Hasan bin Ali bin Khalf Barbarahi ki kitab "Sharah as Sunnah" ka khulaasa aur uske chand goshey hain, jiski sharah aur taleeq hamare Shaikh Abdur Rahman bin Saleh al Ubailaan ne shaher madeena mein apne baaz baa-barkat ilmi duroos mein ki hai.

Chunache hame'n accha lagaa ke in gosho'n ko in muslim naujawaano'n ke liye. Jo is tarha ki kutub ke bohot hi mohtaaaj hain. Pesh kare'n, kyou'nke aisee kitabe'n salafi tareeq o manhaj bayan karti hain. Jo ba-hukum e ilaahi is firqa baazi aur mazhabi jhagdo'n ke muqable mein saraasar najaat hai aur salaf e saleheen ke manhaj ko aqeeda o fiqa mein. Ikhlalas o sulook mein ikhteyar karna hi fitno'n aur shubhaat ki maujo'n se labrez bahar-be-karaa'n mein aman ka aakhri kinaara hai.

Is kitab mein hamne darj e zail kaam kiya hai:

1. Qurani ayaat ke hawaale.
2. Sharah mein zikar karda ahadees ki takhreej
3. Mumkina hadd tak ahle ilm ke aqwaal ka hawaala o maa-khaz.
4. Baaz mukarrar ibaaro'n ka hazaf kyou'nke hamare shaikh ne ye kitab taalib e ilmo'n ko imlaa karwaai thi.

Ab ham is kitab ko aam kar rahe hain, ham Allah se madad maangte hain aur dua karte hain ke uske nafa ko aam karde. Hamare is amal ko khaalis apni zaat e kareem ke liye banaade. Hamare Shaikh Abu Abdur Rahman ko sawab e kaseer o azeem ataa farma. Wo hi is kaam mein hamara dost aur wohi is par qaadir hai aur Allah hamare Nabi Muhammad ﷺ aur unke maan-ne waalo'n aur unke tamaam Sahaba Ikram رضی اللہ عنہم par durood o salam bhej.

Imam Barbarahi رحمه الله Ke Mukhtasar Halaat e Zindagi

Inka naam, Haafiz Faqeeh Abu Muhammad Hasan bin Ali bin Khalaf Barbarahi hai. Aap ahle Baghdad se hain, wahee'n paley badhe. Ashaab e Imam Ahmad ke shagird hain. Unke bohot se shuyooq hain, unme se ek Imam Ahmad bin Muhammad Abu Bakar al Maroozi hain. Apne hath aur zuban ke zariye har waqt haq ka par-chaar karte,

ahle bidat ki shiddat se rok thaam karte the. Apne hath aur zaban ke saath aapne is kaam mein bohot bade karnaame anjaam diye aur bohot se maqalaat likhe. Unki acchi shohrat ka kaafi charcha hai. Allah se darne waale aur duniya ke mata'ala o samaan se alag rehne waale the. Isi liye kaha jaata hai ke apne walid ke 70,000 dirham tarke se baree ho gae the.

Is imam e aali marattab se bohot se taalib e ilm sairaab hue aur bohot se mashoor ulama unke dast e shafqat se farigh hue. Inhee'n mein se Abu Bakar Muhammad bin Usman aur Ibne Battah al Ukbari aur Abu al Hussain bin Samoon waghairahum shamil hain.

Unki wafaat 329h ko Baghdad mein hui, us waqt unki umar 96 baras thi. Ye bhi kaha jaata hai ke 77 baras thi. Allah Ta'ala unki qabar par karodo'n rehmate'n naazil farmae. Ameen!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Tamheed

Muallif رحمہ اللہ ne farmaya: “Tamaam taareefe'n is Allah ke liye khaas hain, jisne hame'n islam ki taraf hidayat di aur ham par iske zariye ehsaan kiya aur hame'n behtareen ummat mein shamil kiya. Pas ham isse iski pasand aur uski marzi ke mutabiq taufeeq talab karte hain aur hifazat maangte hain. Isse jisey wo napasand karta hai aur naraaz hota hai”.

“Jaan lo! Islam hi sunnat hai aur sunnat hi islam hai Aur in do (2) mein se har ek-dosre ke baghair qaaem nahi reh sakta”.

Jaan lo! Islam hi sunnat hai. Islam apne aam mafhoom mein Allah Ta'ala ki ajezaana ataa-at aur shirk se khulaasi ke saath tabedaari ko kehte hain. Islam ke kai mataalib hain. Inme se ek “Tauheed” hai. Yaha'n muallif ki muraad wo tauheed hai, jiska Allah Subhanahu wa Ta'ala ne apne tamaam bando'n ko hukum diya aur wo tauheed e ibaadat hai. Allah Subhanahu wa Ta'ala ne farmaya:

Yaqeen Karlo! Deen Allah Ke Nazdeek Islam Hi Hai.<sup>6</sup>

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Aur yehi wo tauheed hai, jiske baare mein Ambiya عليہم السلام aur unke aqwaam ke ma-bain jhagdaa raha. Allah Ta'ala ne farmaya:

Aur Albatta Hamne Har Qaum Mein Ek Paegham Poh'nchane Waala Bheja (usne kaha) Ke Allah Ki Ibaadat Karo, Aur Taghoot Se Door Raho.<sup>7</sup>

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Aur islam ba-maane tauheed ke baare mein Allah Ta'ala ka mazeed farman hai:

Allah Ne Tumhare Liye Wohi Deen Muqarrar Kar Diya Hai, Jiske Qaaem Karne Ka Usne Nuh Ko Hukum Diya Tha Aur Jiski Wahee Hamne Teri Taraf Ki Aur Jiska Taakeedi Hukum Hamne Ibrahim, Musa Aur Isa Ko Diya Tha Ke Us Deen Ko Qaaem Rakhna Aur Usme Juda-juda Naa Ho Jaao.<sup>8</sup>

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

<sup>6</sup> Surah Aale Imran: 19

<sup>7</sup> Surah Nahal: 36

<sup>8</sup> Surah Shura: 13

Islam aqeede aur shariyat ke ma'ane mein bhi aata hai, jisey Nabi ﷺ lekar aae aur jisko Allah Ta'ala ne aapke liye pasand farmaya. Allah Ta'ala ka farman hai:

Aur Maine Islam Ko Tumhare Liye Bataur e Deen Pasand Kiya Hai.<sup>9</sup>

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Mazeed irshad farmaya:

Tum Mein Se Har Ek Ke Liye Hamne Ek Raasta Aur Ek Tareeqa Muqarrar Kiya Hai.<sup>10</sup>

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

Aur Nabi ﷺ ka farman hai: “Ham Ambiya ki jamaat ilaati bhaaiyo’n ki tarha hain aur hamara deen ek hai”.<sup>11</sup>

Jaan lo! Islam hi sunnat hai aur sunnat hi islam hai. Sunnat arabi lughat mein tareeqe ko kehte hain. Allah Ta'ala ne farmaya:

Aur Wo Tumhe’n Tumse Pehle Logo’n Ke Tareeqo’n Ki Taraf Hidayat Deta Hai.<sup>12</sup>

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

Saaheb e Qamoos<sup>13</sup> “Sunnat tareeqa maslooka ke ma’ane mein aata hai, khwah ye accha tareeqa ho yaa buraa”.

Mohaddiseen ke nazdeek, sunnat e Nabawi ﷺ se masoor qaul o فعل fe’l ko kehte hain aur isme “tark” bhi shamil hai. Jo kaam Nabi ﷺ ne tark kar diya ho. “Taqreer” jo kaam aapke saamne kiya gaya, yaa jo baat aapke saamne kahi gai aur aap us par khamosh rahe. Aur Nabi ﷺ ka koi kaam karne yaa koi baat kehte waqt ki kaifiyat ko bhi “sunnat” kehte hain.

Ahle usool ke nazdeek, sunnat Quran ke siwa Nabi ﷺ se saadir hone waale qaul o فعل fe’l aur taqreer ko kehte hain aur aise qaul ko “hadees” bhi kehte hain.

## Sunnat Ka Quran Se Rabt

Sunnat aur Quran ka aapas mein kai wujooh se rabt aur talluq hai, bataur e misaal ke rabt ki chand ek soorate’n pesh e khidmat hain:

### 1. Sunnat Qurani Ahkamaat Ke Muafiq Ho to Ye Taakeed e Mazeed Ka Faaeda Deti Hai:

- Nabi ﷺ ka ye farman: “Kisi musalman shakhs ka maal iski dili razamandi ke baghair halaal nahi”<sup>14</sup> Allah Ta’ala ke is farman ke muafiq hai:

Aur Aapas Mein Ek Doosre Ka Maal Naahaq Mat Khaao.<sup>15</sup>

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

<sup>9</sup> Surah Maaeda: 3

<sup>10</sup> Surah Maaeda: 48

<sup>11</sup> Tafseer e Tabari: V5 P396; Zaad al Maseer: V2 P373

<sup>12</sup> Surah Nisa: 26

<sup>13</sup> T: Abu Tahir Maajid al-deen Muhammad Ibne Yaqoob Ibne Muhammad bin Ibrahim al Shirazi al Ferozabadi. He is famous by name “Al Ferozabadi”

<sup>14</sup> Musnad Ahmad: V5 P72 H20695. Shaikh Shuaib ne isey Saheeh qaraar diya hai.

T: Shaikh Shuaib Al Arnaout

<sup>15</sup> Surah Baqara: 188



- b. Nabi ﷺ Ka Ye Farman: “Yaqeenan Allah zaalim ko mohlat deta rehta hai, yaha’n tak ke jab isey achaanak pakadta hai to isko mauqa nahi deta”.<sup>16</sup> Allah Ta’ala ke is farman ke muafiq hai:

Tere Rabb Ki Pakad Aisee Hi Hoti Hai, Jab Wo  
Bastiyo’n Ko Is Haal Mein Pakadta Hai Ke Wo Zulm وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ  
Karne Waali Hoti Hain.<sup>17</sup>

- c. Aur Nabi ﷺ ka ye farman: “Aurto’n ke baare mein Allah se daro, kyou’nke tumne unhe’n Allah ki amaanat ke saath liya hai aur unki sharamgaho’n ko Allah ke kalima ke saath halal kiya hai”.<sup>18</sup> Allah Tabaarak wa Ta’ala ke is farman ke muafiq hai:

Aur Tum Aurto’n Ke Saath Acche Tareeqe Ke Saath  
Zindagi Guzaro.<sup>19</sup> وَعَاشِرُوهُمْ بِالْمَعْرُوفِ

## 2. Sunnat Qurani Hukum Ki Wazaahat Karti Hai:

- a. Qurani ghair mufassil ahkamaat masalan: Namaz, Zakat, Roza aur Hajj waghaira ke tafseeli ahkamaat par mushtamil ahadees iski daleel hain.
- b. Wo ahadees jo qurani mutlaq hukum ko muqaiyyad kare de’n, jaise Allah Ta’ala ke is farman mein hath mutlaq hai:

Aur Chori Karne Waala Mard, Aur Chori Karne Waali  
Aurat, Pas Dono Ke Hath Kaat Do.<sup>20</sup> وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

Is itlaaq ko ahadees ne muqaiyyad kiya hai ke daaya’n hath aur kalaai se ho, naa ke kohni se kaata jaae.

- c. Wo ahadees jo aam qurani hukum ko khaas kar dene waali hain. Masalan Allah Ta’ala ka farman hai

Jin Logo’n Ne Imaan Laane Ke Baad Apne Imaan Ko  
Zulm Se Khalat-malat Nahi Kiya, Unhi Logo’n Ke  
Liye Be-khofi Hai Aur Yehi Hidaayat Yaafta Hain.<sup>21</sup> الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْأَمْنُونَ وَهُمْ مُّهْتَدُونَ

Mazkoora aayat mein zulm aam hai, lekin Rasool Allah ﷺ ne farmaya: “Aisa nahi hai, isse muraad shirk hai”.<sup>22</sup>

- d. Wo ahadees jo qurani ishkaal ki tauzeeh karde’n, jaise Allah Ta’ala ke is farman:

Khaao Piyo Yaha’n Tak Ke Tumhare Liye Safed  
Dhaage Kaale Dhaage Se Fajr Ke Waqt Waazeh Ho  
Jaae’n.<sup>23</sup> وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

<sup>16</sup> Saheeh Bukhari: Kitab ut Tafseer: H4686; Saheeh Muslim: Kitab al Bir was Salah wal Adab: H2583

<sup>17</sup> Surah Hud: 102

<sup>18</sup> Saheeh Muslim: Kitab ul Hajj: H1218

<sup>19</sup> Surah Nisa: 19

<sup>20</sup> Surah Maaeda: 38

<sup>21</sup> Surah Anaam: 82

<sup>22</sup> Saheeh Bukhari: Kitab ul Imaan: H32; Saheeh Muslim: Kitab ul Imaan: H124

<sup>23</sup> Surah Baqara: 187

Mein dhaago'n ki wazaahat karne waali hadees, jab baaz Sahaba Ikram ؓ samjhe ke isse muraad safed aur kaali rassiya'n hain, to Nabi ﷺ ne farmaya: “*Ye dono dinki raushni aur raat ki siyaahi hain*”.<sup>24</sup>

### 3. Sunnat Aisa Hukum De Jise Par Quran Khamosh Ho:

- Nabi ﷺ ka farman: “*Wo (samandar) iska paani paak hai aur uska murdaar halaal hai*”.<sup>25</sup>
- Zibah shuda jaanwar ke pet se nikalne waala murda bacche (jibnain) ke baare mein farman e Nabawi ﷺ ke: “*Iski maa ko zibah karna jibnan ka zibah karna hi hai*”.<sup>26</sup>
- Rafa al Fazal (wo sood jo asal maal se zaaed ho) ki hurmat ke baare mein waarid ahadees bhi uski misaal hain.
- Aur har kuchliyo'n waale darinde, aur panjo'n se noch kar khaane waale parinde aur paaltu gadho'n ki hurmat ke baare min waarid ahadees bhi uski misaal hain.

### 4. Sunnat e Rasool ﷺ Kitabullah Ki Naasikh Ho Sakti Hai:

- Rasool Allah ﷺ ka farman hai: “*Kisi waaris ke haq mein wasiyyat karna jaaez nahi*”.<sup>27</sup> Allah Ta'ala ke is farman:

Tum Par Ba-waqt e Maut Waledain Aur Aqraba Ke Haq Mein Maroof Tareeqe Se Wasiyyat Karna Farz Qaraar Diya Gaya Hai. Agar Maal Choda Ho, Ye Parhezgaaro'n Par Zimmedaari Hai.<sup>28</sup>

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ  
لِلْوَالدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ

Mein waarid shuda waledain aur aqraba ke haq mein hukum wasiyyat, wajooch tafseer mein se ek wajah ke mutabiq naasiq hai.

- Hadees mein hai “*Kuwaara kuwaari ke saath (agar zinaa kare to) 100 kodey aur 1 saal ki jilaa watani*”.<sup>29</sup>

Ek surat ke mutabiq Surah Nisa ki is ayat ki naasikh hai.

Tumhari Jo Aurte'n Fahaashi Ki Murtakib Ho'n (unhe'n gawaho'n ki gawahi ke badd ta-hayaat gharo'n mein qaed kardo).<sup>30</sup>

وَاللَّاتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نَسَائِكُمْ

“*Muallif*” ka kehna hai: “*Jaan lo! Islam hi sunnat hai aur sunnat hi islam hai aur in 2 mein se har ek doosre ke baghair qaaem nahi reh sakte*”

Yaane ye dono ek doosre ke saath laazim o malzoom hain. Ye kisi haal mein mumkin nahi ke koi insan sunnat ke baghair deen e islam ka motaqid ho yaa deen e islam ke baghair sunnat ka motaqid ho. Kyou'nke islam shahadat لا إِلَهَ إِلَّا اللَّهُ ka taqaaza hai aur sunnat shahadat e Muhammad ur Rasool Allah ﷺ ka taqaaza hai. Aur koi insan islam mein in dono shahadato'n ke baghair dakhil nahi ho sakta. Nez mazkoora baala bahes se ye baat waazeh ho gai ke faham e quran, sunnat ke baghair naa-mumkin hai aur agar aap is shqas ki gumrahi janna chahte hain, jo faham e

<sup>24</sup> Saheeh Bukhari: Kitab as Saum: H1817; Saheeh Muslim: Kitab as Siyaam: H1090

<sup>25</sup> Sunan Nisai: Kitab ut Tahaara: H59; Sunan Tirmizi: Kitab ut Tahaara: H69; Sunan Abu Dawood: Kitab ut Tahaara: H83 Allama Albani ne isey *Saheeh* kaha hai.

<sup>26</sup> Musnad Ahmad: V3 P39 Ibne Hajar ne isko Talkhees al Habeer: V4 P156 mein *Hasan* kaha hai.

<sup>27</sup> Sunan Abu Dawood: Kitab ul Buyoo wal Ijaraat: H3565; Sunan Tirmizi: Kitab ul Wisaaya: H2120; Sunan Ibne Majah: Kitab ul Wisaaya: H2713 Shaikh Albani ne isey *Saheeh* qaraar diya hai.

<sup>28</sup> Surah Baqara: 180

<sup>29</sup> Saheeh Muslim: Kitab ul Hoodood: H1690

<sup>30</sup> Surah Nisa: 15

quran ko mustaqil taur par sunnat se ilaaheda samajhta hai, to Imam Bukhari رَحْمَةُ اللهِ عَلَيْه ki Syedna Ibne Umar رَضِيَ اللهُ عَنْهُ se marwi khwarij ke baare mein is riwayat mein ghaur o fikr karle: *“Khawarij ne aisee ayaat jo kuffar ke baare mein utree’n thee’n, inka itlaaq momineen par karna shuru kar diya hai”*.<sup>31</sup>

Khawarij ne Quran ko apne makhsoos faham se samajhne ki koshish ki aur isey sunnat se marboot nahi kiya aur yehi islam se takabbur aur inheraaf karne waale tamaam farq ke inheraaf ka ek ahem sabab hai. Kyou’ne unho’n ne faham e quran, sunant ke zariye haasil karne ko apne nufos ke liye laazim qaraar nahi diya tha.

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<sup>31</sup> Saheeh Bukhari: Kitab Istenaaba al Murtadeen wal Ma’anedeen: Baab Qatl al Khawaarij al Mulhideen Ba’ad Iqaamah al Hujjah A’alaihim; Fathul Baari: V12 P298

## Sunnat e Rasool Allah ﷺ Waajib ul Amal Hai

### 1. Allah Ta'ala ka farman hai

Aur Rasool Tumhe'n Jo Bhi De, Pas Tum Usko  
Pakadlo Aur Jisse Roke Pas Tum Usse Ruk Jaao.<sup>32</sup>

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

### 2. Allah Tabaarak wa Ta'ala ka aur irshad hai:

Keh Deejiye Allah Aur Uske Rasool ﷺ Ki Ataa-at  
Karo, Phir Agar Wo Phir Jaee'n To Yaqeen Karlo  
Ke Allah Kafiro'n Se Mohabbat Nahi Karta.<sup>33</sup>

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ  
الْكَافِرِينَ

### 3. Aur farmaya:

Kisi Momin Mard Aur Aurat Ko Zeba Nahi Deta Ke  
Jab Allah Aur Uska Rasool Koi Faisla Kar De'n Ke  
Unhe'n Ikhteyar Mil Jaee Aur Jo Allah Aur Uske  
Rasool ﷺ Ki Nafarmani Karega, Yaqeenan Wo  
Waazeh Gumrahi Se Dochaar Hai.<sup>34</sup>

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ  
يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ  
ضَلَّ ضَلَالًا مُبِينًا

### 4. Isi surah mein farmaya:

Yaqeenan Tumhare Liye Allah Ke Rasool ﷺ Mein  
Behtareen Tareeqa e Hayat Hai.<sup>35</sup>

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

### 5. Ek aur jagah farmaya:

Jo Log Rasool ﷺ Ke Hukum Ki Khilaf Warzi Karte  
Hain, Unhe'n Darte Rehna Chahiye Ke Kahee'n Un  
Par Koi Azmaaesh Naa Aajaae, Yaa Unhe'n Koi  
Dardnaak Azaab Aan Pakde.<sup>36</sup>

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ  
عَذَابٌ أَلِيمٌ

### 6. Surah Nisa mein farmaya:

Tere Rabb Ki Qasam! Log Momin Ho Hi Nahi Sakte,  
Jab Tak Tumjhe Apne Ikhtelafaat Mein Faisal Naa  
Maan Le'n. Phir Tere Faisle Se Apne Dil Mein Koi  
Tangee Bhi Mehsoos Naa Kare'n Aur Dil Se  
Tasleem Karle'n.<sup>37</sup>

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا  
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

### 7. Rasool Allah ﷺ ka irshad e giraami hai: "Khabardaar! Mujhe quran aur uske saath is jaisi ek aur cheez bhi di gai hai. Khabardaar! Mumkin hai ke ek shikam-sair shakhs apne takiye par tek lagaae hue kahe ke tum par quran laazim hai, tum jo cheez isme halaal paao isey halal samjho aur jisey haraam paao isey haraam

<sup>32</sup> Surah Hashar: 7

<sup>33</sup> Surah Aale Imran: 32

<sup>34</sup> Surah Ahzab: 36

<sup>35</sup> Surah Ahzab: 21

<sup>36</sup> Surah Noor: 63

<sup>37</sup> Surah Nisa: 65

samjho. Halaa’nke Allah ka Rasool bhi haraam karta hai, jis tarha Allah ne haraam kiya. Khabardaar! Tumhare liye paltu gadhe halal nahi aur naa kuchliyo’n waala darinda aur naa kisi zimmi ka giraa hua amaan, illa ye ke wo isse be-tawajjohi bartey aur jo kisi qaum ke yaha’n mehmaan ho to unke liye laazim hai ke iski mehmaan nawaazi kare’n aur agar ye naa kare’n to isey ikhteyar hai ke unhe’n iski mehman nawaazi naa karne ki wajah se sazaa de”.<sup>38</sup>

8. “Main tumhe’n taakeed karta hoo’n ke Allah se darte rehna chaahiye aur imam ki baat sun kar iski ataat o farmabardaari karna, agarche wo habshi ghulam hi kyou’n naa ho. Kyou’nke tum mein se mere baad jo zinda rahega, wo bohot se ikhtelafaat dekhega to (us waqt) tum mera tareeqa aur mere hidayat yaafta khulafa e rashideen ka tareeqa laazim pakadna. Isey mazbooti se pakadlo aur isey apni daadho’n se thaam lo aur nae nae kaam ejaad karne se bacho. Kyou’nke (deen mein) har naya kaam bidat hai aur har bidat gumrahi hai”.<sup>39</sup>

## Kitab o Sunnat Ki Raushni Mein Jamat Ko Laazim Pakadne Ke Dalaael:

“Pas jamat ko laazim pakadna sunnat hai, jo jamat se be-raghabti ikhteyar kare, aur judaa ho jaae, to yaqeenan isne islam ka patta apne galey se utaar phenka aur khud bhi gumrah hua aur doosre logo’n ko bhi gumrah karne waala ban gaya”.

1. Allah Ta’ala ka farman hai:

Aye Imaan Waalo! Allah Se Kamaa Haqqahu Darte  
Raho Aur Tumhe’n Maut Naa Aae Magar Is Haal  
Mein Ke Tum Musalman Ho Aur Sab Milkar Allah Ki  
Rassi Ko Mazbooti Se Thaam Lo Aur Firqa Firqa  
Naa Ho Jaao.<sup>40</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Ibne Jareer رحمه الله ne Allah Tabaarak wa Ta’ala ke is farman “Aur Sab Milkar Allah Ki Rassi Ko Mazbooti Se Thaam Lo” ki tafseer mein saheeh asaneed ke saath Syedna Abdullah bin Masood رحمه الله ka qaul zikr kiya hai ke “Isse muraad jamat hai”.<sup>41</sup>

Aise hi Allah Ki Rassi ki tafseer mein salaf o saleheen رحمه الله ke mustanad aqwaal bhi zikr kiye hain ke isse muraad Quran, Ikhlās aur Islam hai. In tamaam aqwaal ka samra aur nateeja ek hi hai. Kyou’nke quran ke saath etesaam Allah wahdahu laa-shareek ke liye ikhlās aur sunnat ke saath tamassuk hi wo umoor hain, jinke zariye musalmano ki baahami ulfat, unki ijtemaaiyat aur inka baahami rabt mantij hota hai. Us waqt mere zahen mein Allah ke is farman ke baare mein ek giraa’n qadar nukta aaya hai.

Agar Tu Zameen Ka Saara Khazaana Bhi Kharch Kar Daale Tab  
Bhi Unke Dilo’n Mein Ulfat o Mohabbat Nahi Daal Sakega.<sup>42</sup>

لَوْ أَنْفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ

Mazkoora baala aayat e kareema mein ye azeem nuqta bayan kiya gaya hai ke agar tamaam milkiyat aur zameen ka khazaana bhi kharch kar diya jaae, tab bhi logo’n ke ma-bain (mohabbat, bhaai-chaara) naa-mumkin hai. Pas mohabbat aqaaed ki wahdat ke zariye hi haasil ho sakti hai. Lehaza kaha jaa sakta hai, agar islamiyaan e aalam

<sup>38</sup> Sunan Abu Dawood: Kitab as Sunnah: H4604; Sunan Ibne Majah: H12; Sunan Darmi: H586; Musnad Ahmad: V4 P130 Allama Albani ne isey *Saheeh* kaha hai.

<sup>39</sup> Musnad Ahmad: V4 P126-127; Sunan Abu Dawood: Kitab us Sunnah: H4607 & 7010; Sunan Tirmizi: Kitab ul Ilm: H2676;

Sunan Ibne Majah: al Muqaddama; H42 Allama Albani ne isey *Saheeh* kaha hai.

<sup>40</sup> Surah Aale Imran: 102-103

<sup>41</sup> Jaame Al Bayan Fee Taaweel al Quran: V3 P278

<sup>42</sup> Surah Anfaal: 63

wahdat e ummat ke tamaam tareeqe ikhteyar karle, tab bhi siwaa e qalb (dil) Muhammad ﷺ par Allah Ta'ala ke nazil karda aqeeda e tauheed ke ittehad mumkin nahi.

Ibne Jareer رحمه الله is ayat ki tafseer mein farmate hain: “Allah Ta’ala ki muraad ye hai ke log Allah ke is deen ko mazbooti se thaam le’n, jiska isne tumhe’n hukum diya hai aur is waada ka jiska isne tumse apni kitab mein waada liya hai. Yaane baahami mohabbat o ulfat aur kalma e haq par ekattha hona, aur Allah ke hukum ke aagey sar e tasleem kham kar lena”.<sup>43</sup>

Imam Ibne Kaseer رحمه الله farmate hain: “Allah Ta’ala ka farman hai “*Aur Firqa Firqa Mat Ho Jaao*” Allah ne logo’n ko jamat ka hukum diya aur unhe’n firqa-baazi se roka hai. Aur firqa-baazi se mana karne aur ijtemaaiyat aur baahami ulfat ka hukum dene waali ahadees bhi ba-kasrat kutub e ahadees mein maujood hain aur yaha’n tak farmaya ke agar log ittefaq se rahe’nge to inko har qism ki khataa se mehfooz rakhne ki guarantee dedi jaati hai. Jaisa ke bohot se ahadees mein waarid hai. Aur in par ifteraaq o ikhtelaf ka khof kiya gaya hai, jo-ke us ummat mein waaqe ho chuka hai ke 73 firqo’n mein bat chuke hain. Inme ek firqa Jannat ki taraf najaat paane waala aur jahannam ke azaab se bach jaane waala hai aur ye log is manhaj par hain, jis par Nabi ﷺ aur Aapke Sahaba Ikram رضي الله عنهم the”.<sup>44</sup>

Aur Allama Qurtubi رحمه الله ne Allah Ta’ala ke is farman ki tafseer mein likha hai وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ke isse muraad jamat hai. Aur ye ma’ane Syedna Abdullah bin Masood رضي الله عنه se bhi kai saheeh sanado’n se saabit hai. Aur yehi tafseer aqrab ilas sehat ziyada durust hai. Kyou’nke Allah zul-jalaal wal-ikram ne ulfat o bhai chaargi ka hukum diya hai aur tafreqa se mana farmaya hai. Kyou’nke firqa-baazi mein halaakat aur jamat mein is halaakat se najaat hai.

Ibne Mubaarak رحمه الله ne kya khoob farmaya ke: “Jamat se muraad to Allah ki rassi hai, pas jo shakhs Allah se qareeb hona chahta hai, wo is mazboot kadey ko poori quwwat ke saath thaam le”.<sup>45</sup>

Imam Ibnul Qaiyyim al Jauzi رحمه الله kitabullah ke saath etesam ki haqeeqat mukhtasar bayan karte hain ke “Logo’n ki aara, unke qiyasaat, maqulaat, zauq, kashf aur wijdaan ke alaawa Quran e Kareem ko haakim maan liya jaae. Jo shakhs aisa naa kare, wo is etesaam se nikal chuka hai. Ilm o amal, ikhlaas, isteeaanat, tabedaari aur roz e qiyaamat tak is par hameshgi karne ke etebaar se, jabke deen saare ka saara iske aur uski rassi ke saath etesaam karne mein hai”.<sup>46</sup>

Syedna Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne irshad farmaya: “Yaqeenan Allah Ta’ala tum par 3 kaamo’n se khush hota hai aur 3 kaamo’n ko tumhare liye naa pasand karta hai (jo Allah ko pasand hain) ke tum iski ibaadat karo aur uski ibaadat mein kisi ko shareek naa thehraao aur Allah ki rassi ko sab milkar mazbooti se pakadlo aur firqa-firqa naa ho jaao...”.<sup>47</sup>

Imam Nawawi رحمه الله is azeem hadees ki sharah mein farmate hain ke: “Allah ke saath etesaam ka ma’ane iske waade ke saath tamassuk karna, iski kitab e azeed aur uski hudood ki paarwee karna aur uske adaab ko ikhteyar karna hai. حبلى ka itlaaq ahed, amaan aur milaane jaise sab ma’ano’n par hota hai. Arbo’n mein istelaahan lafz habal aise kaamo’n ke liye bhi istemaal hota hai, ke wo kharab haalat mein ek doosre ko apna kiya hua waada o muhaaada yaad dilate hain aur isi muhaada ko thaame rehte hain. Isi ke zariye mutafarriq logo’n ko milaate hain. Chunache lafz habal aise kaamo’n se hi isteaarah hai aur ye farman ke Firqa-firqa Mat Bano musalmano ki jamat

<sup>43</sup> Jaame ul Bayan: V3 P378

<sup>44</sup> Tafseer Ibne Kaseer: V1 P367

<sup>45</sup> Tafseer Qurtubi: V4 P156

<sup>46</sup> Madaarij us Saalikeen: V3 P323

<sup>47</sup> Saheeh Muslim: Kitab ul Ukhziya: H1715

ko laazim pakadne aur ek doosre ke saath mohabbat o pyaar rakhne ka hukum hai, jo-ke islam ki buniyado'n mein se ek hai".<sup>48</sup>

Imam Nawawi رحمہ اللہ ne ek jamat ke saath chimte rehne ko aur aapas mein mohabbat ko laazim qaraar diya hai aur ye islam ke qawaaed mein se ek qaaeda hai aur is qaaeda ki buniyad o asal Imam Nawawi رحمہ اللہ ne hadees e saheeh ko banaaya hai. Aur yehi tamaam ahle ilm ka muttafeqa qaul hai aur aagey in sha Allah is baare mein baaz aqwaal aae'nge.

Is baare mein buniyad Rasool Allah ﷺ ki ye hadees hai: *"Allah tar-o-taaza o khush-o-khurram rakhe us shakhs ko, jisne meri baat ko suna (aur sunne ke baad) isko yaad kiya. Pas kitne hi (fiqa) hadees ko lene waale isko samajhte nahi aur kitne wo log jin ko hadees poh'nchai jaati hai wo unse ziyada samajh lete hain. Jin se unho'n ne hadees ko liya, 3 cheeze'n aisee hain, jinke baare mein kisi musalman ka seena khayanat o bukhl nahi karta. 1. Amal ko khaalis Allah ke liye karne mein. 2. Apne hukumraano ki naseehat ko qubool karne mein (yaane unke saath accha sulook aur unki ataa-at karne mein) 3. Aur musulmano ki jamat ke saath chimte aur lage rehne mein. Pas yaqeenan in (ahle ilm) ki dawat in tamaam cheezo'n ko apne ehaata mein liye hue hai".*<sup>49</sup>

Syedna Umar bin Khattab رضی اللہ عنہ ne mulk e sham mein khutba irshad farmaya: Jisme bayan kiya ke ek martaba Rasool Allah ﷺ khutba ke liye khade hue, pas Aap ﷺ ne irshad farmaya: *"Mere sahaba رضی اللہ عنہم ke baare mein mujhse acchai ki naseehat ko qubool karo, (unke saath accha sulook karo) Phir un logo'n ke baare mein jo unke baad aae'n. Phir un logo'n ke baare mein jo unke baad aae'n. Iske baad jhoot aam ho jaaega, hatta ke aadmi gawahi dene mein jaldi karega aur qasam ka mutaalba kiye jaane se pehle hi qasam khaane lagega. Pas jo shakhs Jannat mein jaane ka iraada rakhta hai, isko chaahiye ke wo jamat (haqqa) ke saath chimat jaae (jud jaae). Yaqeenan shaitan har akele ke saath hota hai aur do (2) se door (bhaagta hai) koi shakhs kisi ghair mohrima aurat ke saath khalwat ikhteyar naa kare, kyou'nke shaitan inka teesra hota hai. Aur jis shakhs ko iski neki khush karde (acchi lage) aur uski buraai isko ghamgeen kare (buree lage) to wo momin hai".*<sup>50</sup>

In dono hadeeso'n mein waazeh taur par momino'n ki jamat ke saath munsalik karne ka hukum hai. Imam Shafai رحمہ اللہ ne kitni hi acchi aur khoobsurat baat kahi hai, wo mazkoora baala hadees zikar karne ke baad farmate hain: *"Is baat ka kya matlab o ma'ane hai ke Allah ke Nabi ﷺ ne in (momino'n) ki jamat ke saath munsalik rehne ka hukum diya hai?"*.

Farmate hain: *"Main kehta hoo'n ke iska sirf ek hi ma'ane hai ke jab unki jamat mukhtalif shehro'n mein bate hui aur muntashir hai, to koi shakhs is baat ki taaqat nahi rakhta ke wo aisee jamat ke saath munsalik ho jaae, jisme afraad ka jismani ittefaq ho (aur dil ke lehaaz se) wo qaum muntashir o mukhtalif ho (yaane androoni taur par har ikhtelaf ho) aur yaqeenan jismani o afraadi ittefaq musulmano o kafiro'n, muttaqi logo'n aur gunahgaaro'n mein paaya jaata hai".*

*"Lekin sirf afraad ke saath munsalik hone ka koi faaeda o matloob nahi hai. Kyou'nke sirf jismani ittefaq o ijtema ka koi faaeda nahi, ye ijtema o ittefaq kuch nahi kar sakta (aur jo jamat Rasool Allah ﷺ ki maqsood thi) wo jamat sirf wo jamat ho sakti hai, jo halaal o haraam aur in dono cheezo'n mein ataa-at par muttafiq ho. Aur us shakhs ne wohi baat kahi jo baat musulmano ki jamat ne kahi ho, jisne aisa kiya, isne apne aapko jamat ke saath munsalik kar liya aur jo shakhs ne musulmano ki jamat ke qaul ki mukhalifat ki tehqeeq isne is jamat ki mukhalifat ki, jiske saath isko munsalik rehne ka hukum diya gaya tha".*<sup>51</sup>

<sup>48</sup> Sharah Nawawi: V12 P252

<sup>49</sup> Musnad Ahmad: V3 P225; Sunan Ibne Majah: Al Muqaddama: H236; Sunan Darmi: H230; Mustadrak Haakim: V1 P88 Ibne Hibban ne isko Saheeh kaha hai; Saheeh Ibne Hibban: H67

<sup>50</sup> Musnad Ahmad: V1 P18; Sunan Tirmizi: Kitab ul Fitan: H2165; Mustadrak Haakim: V1 P113 Allama Albani ne isey Saheeh kaha hai.

<sup>51</sup> Ar Risaala lil Imam Shafai: P474-476

## Ikhtelaf Aur Firqa Waariyat Ki Mazammat Aur Isse Bachne Ka Bayan:

Allah Tabaarak wa Ta’ala ka farman hai:

(Aye Ummat e Muhammad ﷺ!) Tum Un Logo’n Ki Tarha Naa Ho Jaao, Jo Raushan (aur waazeh) Dalaael Aajaane Ke Baad Bhi Firqo’n Mein Bat Gae Aur Ikhtelaf Kiya. Yehi Wo Log Hain Jinke Liye Badaa Azaab Hai. Jis Din Kuch Chehre Safed (raushan) Ho’nge Aur Kuch Chehre Siyaah Ho’nge, Siyaah Chehre Waalo’n (se kaha jaaega) Ke Kya Tumne Imaan Laane Ke Baad Kufr Kiya? Ab Apne Kufr Ka Azaab Chakho. (aur unke bar-aks) Jo Safed Chehre Waale Ho’nge Wo Allah Ki Rehmat Ke Saae Taley Ho’nge Aur Usme Hamesha Rahe’nge.<sup>52</sup>

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ  
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا  
الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا  
كُنْتُمْ تَكْفُرُونَ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ  
فِيهَا خَالِدُونَ

Allama Ibne Jareer رحمه الله is ayat ki tafseer mein likhte hain: “Isse Allah Jalle Shanahu ki muraad ye hai ke aye wo logo jo imaan laae ho, kitab mein se un logo’n ki tarha naa ho jaana. Jinho’n ne phoot daali, aur Allah ke deen ke baare mein ikhtelaf kiya aur uske awaamir (hukmo’n) aur nawahi (mana karda baato’n) mein ikhtelaf kiya, halaa’nke jis cheez ke baare mein wo aapas mein ikhtelaf kar rahe the. Is baare mein waazeh dalaael o baraheen aajaane ke baad ikhtelaf kiya aur unho’n ne haq ko bhi pehchan liya, lekin jaan boojh kar iski khilaf-warzi ki aur unho’n ne Allah ke hukum ki mukhalifat ki aur uske ahed o paeman ko toda. “Yaane Inhi Logo’n Ke Liye Jinho’n Ne Phoot Daali Aur Waazeh Dalaael o Baraheen Ke Aajaane Ke Baad Aapas Mein Ikhtelaf Kiya, Allah Ki Taraf Se Bohot Badaa Azaab Hai”.

Allah Ta’ala ne farmaya: “Aye Momino’n! Tum Apne Deen Mein Phoot Naa Daalna, Jis Tarha Unho’n Ne Apne Deen Mein Phoot Daali Aur Firqa Banaae Aur Jis Tarha Unho’n Ne Kiya, Tum Aisa Naa Karna Aur Tum Apne Deen Ke Baare Mein Un Logo’n Ke Raaste Par Mat Chalna (aur agar bil-farz) Tum Unke Tareeqe Aur Raaste Par Chale To Un Logo’n Ki Tarha Tumhare Liye Bhi Bohot Badaa Azaab Hoga”.

Phir aagey apni sanad se Syedna Ibne Abbas رحمه الله se Allah Ta’ala ke is farman تَفَرَّقُوا وَاخْتَلَفُوا ki tafseer naqal karte hain ke: “Allah Jalle Jalaalahu ne momino’n ko jamat ke saath munsalik rehne ka hukum diya hai aur momino’n ko ikhtelaf o firqa-bandi se roka hai aur bataaya hai ke tum se pehle log Allah ke deen mein ikhtelaf o khud pasandi ki wajah se halaak hue”.<sup>53</sup>

Imam Qurtubi رحمه الله farmate hain: “Jisne (taghaiyyur o tabaddul) yaane jisne hukum ko tabdeel kiya yaa deen e ilaahi mein bidat ghadi jisko Allah Ta’ala ne pasand nahi karta, aur naa hi Allah ne iski ijaazat di hai to aisa shakhs un logo’n mein se hoga jo “hauz e kausar” se dhutkaar diye jaaen”.

“(المسودى الوجه) “Jin logo’n ke chehre siyaah ho’nge” inko to unki ba-nisbat ziyada dhutkaara jaaega aur hauz e kausar se ziyada door kar diya jaaega. Jin logo’n ne musulmano ki jamat ki mukhalifat ki aur unke raaste se alag ho gae. Jis tarha khaarji ba-shamool apne friqo’n ke aur raafzi (shia) apni waazeh gumrahi ke saath aur motazela ba-shamool apni khwahishaat ke ye tamaam log (deen e ilaahi) mein tabdeeli karne waale bidati hain aur isi tarha wo zaalim jo zulm o ziyadati mein aagey nikle hue hain aur unho’n ne haq ko chod diya hai aur ahle haq (mein se kuch) ko qatal kiya aur kuch ko zaleel o ruswa kiya aur wo log jo elaaneya gunah e kabira karte hain aur wo jamat

<sup>52</sup> Surah Aale Imran: 105-107

<sup>53</sup> Jaame al Bayan: V3 P385



jo kaj-roo, khwahish parast aur bidati hai. In tamaam logo'n ke baare mein kaha jaa sakta hai ke is ayat aur hadees is tamaam logo'n ko muraad liya gaya hai, jis tarha hamne bayan kar diya hai".<sup>54</sup>

Syedna Ibne Abbas رضي الله عنه ayat e kareema **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** ki tafseer farmate hain ke "Qiyaamat ke din ahle sunnat wal jamat ke chehre chamak rahe ho'nge aur ahle bidat aur tafaqqa karne waalo'n ke chehre siyaah ho'nge".<sup>55</sup>

Mazeed bar-aa'n Allah Ta'ala ka farman hai:

Aur Ye Mera Siraat e Mustaqeem Hai, Pas Tum Isi Par  
Chalo Aur Doosri Raaho'n Par Naa Chalo. Kyou'nke Wo  
Raahe'n Tumko Allah Ki Raah Se Judaa Kar De'ngi.<sup>56</sup>

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ  
بِكُمْ عَنْ سَبِيلِهِ

Ibne Jareer رحمته الله is ayat ki tafseer karte hue likhte hain ke: "Aye logo! Yehi wo raasta hai jiske baare mein tumhare Rabb ne in 2 ayato'n mein farmaya hai **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** Aye Nabi ﷺ! In (Ahle Kitab) Se Kehdo Ke Aao Main Wo Cheeze'n Tum Par Tilaawat Karta Hoo'n, Jin ko Tumhare Rabb Ne Tum Par Haraam Qaraar Diya Hai. Aur tumhe'n iske poora karne ka hukum diya hai, yehi is (Allah) ka raasta hai, yaane wo **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** seedha. Tareeqa o deen jisko is (Allah) ne apne bando'n ke liye pasand kiya hai, **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** to isi ki paerwee karo. Isi par amal karo aur isi ko apne nafso'n ke liye tareeqa o manhaj banaao aur is par chalo. **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** isme Allah Rabbul Izzat ne farmaya "Is raasta ke alaawa aur raaste par naa chalo aur uske alaawa kisi aur ko manhaj naa banaao". Aur Is deen ke muqable mein yahoodiyat, isaaiyat, majoosiyat aur buth-parasti (hindumat, budh-mat waghaira) aur uske alaawa aur adiyaan ko deen naa banaao. Kyou'nke (ye saare) khud-saakhta raaste aur gumrahi hain. **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** Allah Ta'ala farmata hai ke "Agar Tumne In Gadhe Hue Raasto'n Aur Adiyaan Ki Paerwee Ki To Ye Tumhe'n In Raasto'n Ki Taraf Poh'nchae'nge Jo Raaste Allah Ke Raaste Nahi, Jo Adiyaan Allah Ke Deen Nahi, Aur tum Unki Paerwee Ki Wajah Se Deen e Ilaahi Se Door Ho Jaaoge". **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** yaane "Is deen o Tareeqa Se Door Ho Jaaoge:, jisko Allah ne tumhare liye deen o shariyat banaaya hai aur wo deen, deen e islam hai, jiska Allah ne tumse pehle paeghambaro'n aur ummato'n ko huakm diya hai".<sup>57</sup>

Phir Ibne Jareer رحمته الله apni sanad se Syedna Ibne Masood رضي الله عنه ka qaul naqal kiya hai ke Syedna Ibne Masood رضي الله عنه farmate hain: "Ek din Allah ke Rasool ﷺ ne hamare liye ek lakeer (line) kheenchi, phir farmaya: Ye Allah ka raasta hai, phir is lakeer ke daae'n jaanib ek aur lakeer kheenchi aur baae'n jaanib bhi lakeere'n kheenchee'n aur farmaya: Shaitan in raasto'n ki taraf bulaata hai, phir ye aayat tilawat farmai:

Aur Ye Mera Siraat e Mustaqeem Hai, Pas Tum Isi Par  
Chalo Aur Doosri Raaho'n Par Naa Chalo. Kyou'nke Wo  
Raahe'n Tumko Allah Ki Raah Se Judaa Kar De'ngi.<sup>58</sup>

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ  
بِكُمْ عَنْ سَبِيلِهِ

"phir ek aur sanad se bayan karte hain ke ek aadmi ne Syedna Abdullah bin Masood رضي الله عنه se poocha: Siraat e Mustaqeem kya hai? to Syedna Abdullah bin Masood رضي الله عنه farmate hain ke uske ek kone par hamne Muhammad ﷺ ko paaya aur uska doosra kinaara Jannat mein hai aur uske daae'n baae'n pag-dandiya'n hain aur in pag-dandiyo'n par kuch shaitan hain. Jo bin in pag-dandiyo'n ke paas se guzarta hai wo uski unki taraf bulaate hain. Jis shakhs ne bhi in pag-dandiyo'n mein se kisi pag-dandi ko ikhteyar kiya wo jahannam mein chala gaya. Aur jisne seedhe raaste ko ikhteyar kiya wo Jannat mein poh'nch gaya. Phir Syedna Abdullah bin Masood رضي الله عنه ne ye ayat tilawat farmai: **يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ** Aur Yaqeenan Ye Mera Seedha Raasta Hai".

<sup>54</sup> Tafseer e Qurtubu: V4 P165

<sup>55</sup> Tafseer Ibne Kaseer: V1 P396

<sup>56</sup> Surah Anam: 153

<sup>57</sup> Tafseer at Tabari: V5 P396

<sup>58</sup> Surah Anam: 153



## Jamat Se Kya Muraad Hai?

Imam Shaatbi رحمه الله farmate hain: “logo’n ne is baare mein ikhtelaf kiya hai ke ahadees mein jis jamat ke saath munsalik rehne ka hukum diya gaya hai. (iska kya ma’ane hai) yaane wo kaunsi jamat hai? Is baare mein 5 aqwaal hain:’

1. Isse musalmaano ki sabse badi jamat muraad hai, (jisko sawaad e aazam kaha jaata hai)
2. Isse aaimma aur mujtahideen ki jamat muraad hai.
3. Isse Sahaba Ikram رضي الله عنهم ki khaas jamat muraad hai.
4. Is jamat se muraad ahle islam ki jamat hai. Jab wo kisi aise maamle mein muttafiq ho jaaen jo-ke unke alaawa doosre adiyaan ke logo’n par waajib ho.

Note: Is qaul ko Imam Shaatbi رحمه الله ne kisi ki taraf mansoob nahi kiya, jo is baat par dalaalat karta hai ke isme shadeed zoaf hai.

5. Imam Tabri رحمه الله ke nazdeek isse musalmano ki jamat muraad hai, jo kisi ameer par ittefaq kar le’n to Aap ﷺ ne is jamat ke saath munsalik hone ka hukum diya hai aur isse alag rehne se manaa kiya hai ke wo is cheez se alag rahe’n. Jis par inka ittefaq ho chuka aur unho’n ne is ameer ko doosro’n par muqaddam samjha hai.<sup>59</sup>

Note: Magar uske liye shart ye hai ke pehle musalmano ka koi ameer maujood naa ho, agar ek ameer ki maujoodgi mein koi doosra imamat o imarat ka daawa kare, yaa log baghair kisi wajah ke isko apna ameer banaa le’n to ye bhi ifteraaq o inteshaar aur hizbiyyat hai. (Mutarjim)

## Jamaat Ke Ma’ane Ke Baare Mein Ahle Ilm Ke Kalaam Ka Lubbe-Labaab:

Jamat se muraad wo cheez hai, jis par Nabi ﷺ aur aqeeda aur amal ke lehaaz se Sahaba Ikram رضي الله عنهم the. Isi wajah se “hadees e ifteraaq” Nabi ﷺ ne farmaya ke “Bani Israel 72 firqo’n mein bat gae aur meri ummat 73 firqo’n mein bat jaaegi. Inme se ek najaat paane waala hoga”.<sup>60</sup> Main Sahaba Ikram رضي الله عنهم ne in firqo’n mein se najaat paane waali jamat ke baare mein poocha?

To Aap ﷺ ne farmaya: “Wo ek hi jamat hogi, aur yehi is farman e baari ta’ala se muraad hai ke وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا Tum Tamaam Ke Tamaam Allah Ki Rassi Ko Mazbooti Se Thaam Lo” aur is ma’ane se ye bhi maloom hota hai ke giroh aur firqe “Al Jama’ah” yaane musalmano ki jamat se kharij hain. Kyou’nke inka aqeeda Nabi ﷺ waala aqeeda nahi (aur naa hi inka manhaj Nabi ﷺ ka manhaj hai) Unho’n ne to Rasool Allah ﷺ ki mukhalifat ki aur in mukhalifat karne waalo’n mein kuch ghuloo ki hadd tak aur kuch in se kuch kam darja mukhalifat mein hain”.

“Lekin jisne unki (yaane Sahaba Ikram رضي الله عنهم) ki thodi mukhalifat ki, wo unke saath nahi hai. Syedna Sahal bin Sa’ad رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: “Main tumhara hauz e kausar par intezaar karu’nga, jo mere paas aaega wo (paani) piyega aur jisne ek dafa paani piliya wo kabhi pyaasa nahi hoga. Mere paas kuch aise log bhi aae’nge jin ko main pehchaanta ho’nga. Aur wo mujhe pehchaante ho’nge, phir mere aur unke darmiyan parda haael kar diya jaaega, to main kahu’nga, ye to meri ummat mein se hain. To kaha jaaega: Aap nahi jaante ke

<sup>59</sup> Al Etesaam lil Shaatbi: V2 P77

<sup>60</sup> Sunan Ibne Majah: Kitab ul Fitan: H3992 & 3993; Allama Boosiri رحمه الله farmate hain ye sanadan Saheeh hai aur uske raawi Siqaa hain.

*unho'n ne aapke baad kya kya bidaat deen mein dakhil kardi thee'n) to main kahu'nga, doori ho, doori ho, yaane inko le jao, mujhse door le jao".<sup>61</sup>*

(Ghaur keejiye! Ke) Ye musalman hain, lekin inko hauz se wapas dhakel diya jaaega. Kyou'nke is aqeeda o manhaj aur amaal ko chod chuke the, jisko Allah Ta'ala ne Muhammad ﷺ ke dil par sirf is liye naazil kiya, taa-ke is par chala jae.

Mazkoora aayat e kareema ka doosra ma'ane hai ke ek ameer par ittefaq kar lena, iski daleel Nabi e Kareem ﷺ ka ye farman hai: *"Teen (3) cheeze'n aisee hain, jin par musalman bande ka dil khayal o bukhl nahi karta. Amal ko khaalis Allah ke liye karna, aur muslim hukumraano'n ki naseehat ko qubool karna aur musalmano ki jamat ke saath munsalik rehna".<sup>62</sup>*

Doosre ma'ane ke lehaaz se musalmano ka ghalba unki tamkanat aur izzat us waqt tak mumkin nahi ke jab tak wo ek ameer par muttafiq o muttahid naa ho jae'n. Jabke pehle ma'ane ke lehaazse to ek akela banda bhi jamat ho sakta hai, ke jab wo akela hi is tareeqa o manhaj aur aqeeda par ho. Jis par Nabi e Kareem ﷺ aur Aap ﷺ ke Sahaba Ikram رضى الله عنهم the.

Jab log ek (Imam) ameer par muttafiq ho jae'n, to is (imam, ameer) ke baare mein Nabi e Akram ﷺ ne hukum diya ke agar wo zulm bhi kare to iske zulm par sabar karo aur uski maal ke saath madad karo. Kyou'nke ab tum akele ghalba haasil nahi kar sakte.

Nabi e Kareem ﷺ ne farmaya: *"Inko wo do, jo unke liye hai aur jo tumhare liye hai. Iska Allah se sawal karo (yaane hukumrano'n ka haq ataa-at adaa karo, ke jab tak wo Allah ki nafarmani ka hukum naa de'n) Aap se kaha gay: Aapka kya khayal hai ke agar ham par koi ameer muqarrar kar diya jae? To Aap ﷺ ne farmaya: Inka bojh in par hai aur tumhara bojh tum par hai".<sup>63</sup>*

[Jis baat mein Allah ki nafarmani ho, isme makhlooq ki farmabardaari nahi ki jaa sakti aur agar hukumraan tumhara haq adaa naa kare'n to apne huqooq ke baare mein Allah se dua'e'n karo] (Mutarjim)

Isme momineen ko ameer o hukumran ke khilaf khurooj o baghawat se Rasool Allah ﷺ ne manaa farmaya hai. Kyou'nke is ameer ki wajah se jo fawaaed haasil ho rahe hain, wo in mafaasid se kahee'n ziyada hain, jo is ameer o hukumran ki wajah se paeda ho rahe hain. Is hadees ke tanaazur mein behat aur saheeh ye hai ke ham in tanzeemo'n aur partiyo'n se bache'n jo democracy (jamhuriyat) ki taraf bulaati hain.

Democracy ki jamhuriyat pasand afraad ne buniyad rakhi hai. (is nizaam ke haamiyo'n) ka kehna hai ke aaj ke is daur mein democracy hi musalmano ke liye behtar hai. Kyou'nke us waqt musalman giroh o mumaalik mazloom hain. Doosra ye ke haakim (ameer) apni soch o man-maani ke zariye faisle karte hain, naa ke shariyat e ilaahi ke lehaaz se. Unke zahen ke mutabiq hukkam ke jabr o istebdaar ke ba-nisbat (ye nizaam) accha hai aur kam nuqsan-deh hai. Ye unki bohot badi ghalati hai aur us tareeqa e islaah se nawaqfiyat hai, jis par is ummat ke ulama ka chalna zaroori hai. Kya koi (aisa bhi tareeqa) islaah hai, jiske liye nai raahe'n banaai jae'n, taa-ke ummat ke halaat ki islaah o durustagi ho. (Yaa phir) kya ye wo raasta o manhaj hai, jiska Allah Ta'ala ne hukum diya hai?

Yaha'n democracy waalo'n ka kya jawab hoga? Aur unke dastoor ke mutabiq ek giroh ki hukumat doosre giroh par jaez hai, jo-ke Allah ke saath kufr hai ke ek (insani) giroh o jamat ek dastoor o aain banaae, aur khud hi iske mutabiq faisle saadir kare aur yehi taghoot ke zariye faisla karna hai, jis tarha ke Quran mein hai:

<sup>61</sup> Saheeh Bukhari: Kitab ur Riqaq: H6212; Saheeh Muslim: Kitab ul Fazaal: H2290 & 2295

<sup>62</sup> Sunan Ibne Majah: Al Muqaddama: H230; Silsila Ahadees as Saheeha: H403

<sup>63</sup> Saheeh Bukhari: H1864

Aye Nabi ﷺ! Aap Un Logo'n Ko Nahi Dekhte Jo Ye  
Samajhte Hain Ke Wo Us Cheez Par Jo Aap Par Naazil  
Hui Hai Aur Jo Aapse Pehle Naazil Hui. Dono Par  
Imaan Laae Hain, Phir Wo Chahte Hain Ke Wo Apne  
Faislo'n Ko Taghoot Ki Taraf Le Jaee'n.<sup>64</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ  
قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

Is mauzoo par mazeded tafseel ke liye Ash Shaikh Muhammad bin Ibrahim bin Abdul Lateef Aal Shaikh ki kitab  
*Tehkeem al Qawaneen* dekhiye. (Muarjim)

Ye is manhaj ki ek kharabi hai. Doosra ye ke is lehaaz se Allah Ta'ala ka haq jo iske bando'n par hai, wo zaaya ho  
jaata hai. Pas parlimaani nizaam (democracy) ke zariye faisla karna رجوع الى الله و رجوع الى الرسول ke yaksar manaafi  
hai. Is baat ki taraf Quran ki is ayat mein ishaara hai.

Aye Imaan Waalo! Allah, Rasool Aur Apne Oolil Amr  
Hukumrano'n Ki Ataa-at Karo, Agar Tumhara Aapas  
Mein Kisi Baat Par Ikhtelaf Ho Jaee To Usko Allah Aur  
Uske Rasool Ki Taraf Lautaa Do, Agar Tum Allah Aur  
Aakhirat Ke Din Par Imaan Rakhte Ho.<sup>65</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ  
مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Aur is maghribi nizam ke zariye faisla karne ke saath kitabullah aur sunnat e rasool ﷺ ka tark (yaane chodna) laazim  
aata hai. Isse raafzi aur musulman, yahoodi aur isaa'i sabme koi farq baaqi nahi rehta. Aur isi se Allah ke haq ka  
ziyaa bhi laazim aata hai, jo Allah ka bando'n par hai.

Namaloom kis wajah se inko parlimaani nizam (democracy) accha lagta hai? Wo kehte hain ke is nizam ki sabse  
badi khoobi ye hai ke, ek hi hukumran hamesha hukumat mein nahi rehta, balke ek hukumran ek mueena muddat  
tak hukumat karta hai. Iske baad doosra hukumran ajaata hai. Is tarha hukumran awaam ke maal par asar andaaz  
nahi hote. To phir kya wo sirf maal o hukumat aur is jaise humor ko dekhte hain? Phir to kabhi unho'n ne Allah ke  
haq ki taraf tawajjo nahi di.

Is nazariya mein maghribi nizam ke dildaada aur baaz naam nehad islami tehreeko'n ke akaabireen baaham shareek  
hain.

Bila-shubha islam ne haakim aur riaaya dono ka ta'ayyun kiya hai, lekin iske bar-aks jamhooriyat (democracy) mein  
aisa nahi hai.

Islam ne koi aisee shart nahi lagaai ke ek hukumran itni muddat tak hukumat karega. Balke islam ke zamaana e  
awwal hi se hukumat, khilafat ke tarz par mukammal hoti hai. (yaane ek khlifa ki wafaat ke saath hi iski hukumat  
khatam hoti hai) aur (islami tarz e hukumat mein) haakim Allah ki taraf se muqarrar hota hai ke wo riaaya mein  
aadl o insaaf kare.

Ek ahem cheez jiski taraf tawajjo karna zaroori hai, wo ye ke moashera ki islaah haakim ke saheeh o saaleh hone  
par hai. Kyou'nke haakim bhi is moashre ke ek fard hai. Agar poora moashra saheeh o saaleh hoga, to laa-mahaala  
haakim bhi saheeh o saaleh hoga. Aur agar moashre ki askariyat faasiq o faajir aur gunahgaar hogi to haakim bhi  
aisa hi hoga. Jis tarha ke farman baari ta'ala hai:

<sup>64</sup> Surah Nisa: 60

<sup>65</sup> Surah Nisa: 59

Isi Tarha Ham Baaz Zaalimo'n Ko Baaz Ka Dost Banaa  
Dete Hain, Us Cheez Ke Badley Jo Wo Kamaaya Karte  
Hain.<sup>66</sup>

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

Salaf o saleheen mein se kisi ka qaul hai ke: *“Jaise tum hoge, waise hi tum par haakim banaae jaae’nge”*.

Aur ummat ki iqtesaadi aur ijtemaai behtari ke asbaab shariyat par munhasir hain aur isi shariyat hi ki wajah se Allah apne qanoon ko poora karta hai. Jaisa ke farman e Baaro Ta’ala hai:

Beshak Allah Us Waqt Tak Kisi Qaum Ki Haalat Nahi  
Badalta, Yaha’n Tak Ke Wo Us Cheez Ko Tabdeel Naa  
Kar De’n Jo Unke Nafso’n Ke Saath Hai.<sup>67</sup>

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَيِّرُوا مَا بِأَنْفُسِهِمْ

Surah Nisa mein farmaya:

Aur Agar Wohi Kare’n, Jiski Unhe’n Naseehat Ki Jaati  
Hai. To Yaqeenan Yehi Unke Liye Behtar Aur bohut  
Ziyada Mazbooti Waala Ho.<sup>68</sup>

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا

Aagey farmaya:

Aur Agar Un Bastiyo’n Ke Rehne Waale Waqai Imaan  
Le Aate Aur Parhezgaari Ikhteyar Karte To Ham Un  
Par Zaroor Asmaan Aur Zameen Ki Barkate’n Khol  
Dete.<sup>69</sup>

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ  
وَالْأَرْضِ

Surah Zukhruf mein farmaya:

Gharz Usne Apni Qaum Ko Halka (kam aqal) Banaa  
Diya To Unho’n Ne Uski Baat Maanli, Yaqeenan Ye  
Saare Hi Nafarmaan Log The.<sup>70</sup>

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

Firaun unki aqalo’n ko bekaar kar hi nahi sakta tha ke agar wo saaleh o nek log hote, haakim ka shariyat ilaahi ko qaaem karna aur awaam mein adl o insaaf karna. Ye muslim moashre ke qiyaam o islaah ki Allah ki taraf se zamaanat hai. (yaane agar haakim ye do (2) kaam kare to muslim moashre ki islaah khud ba-khud ho jaaegi)

Us waqt ham kehte hain ke islam tamaam moashro’n o giroho’n ke liye mazu’n hai aur inko sawaarne waala hai. Magar ye us waqt hoga, jab tamaam insani moashre islam ko aqeeda o nizaam e zindagi bataur e shariyat apnaae’n naa ke ye islam aur talimaat islam ko apni saqaafat aur tarz e zindagi ke taabe kare’n.

## Ahle Sunnat wal Jamat Ka Manshoor:

*“Wo buniyade’n jis par jamat ko qaaem o khadaa kiya jaae, wo Muhammad ﷺ ke Sahaba Ikram ﷺ hain. Wohi Ahle Sunnat wal Jamat hain. Jo unse (rehnumaai) nahi lega wo gumrah aur bidati ho jaaega. Aur har bdiat gumrahi hai aur gumrahi aur uske ahl dono hi jahannami hain”*.

<sup>66</sup> Surah Anaam: 129

<sup>67</sup> Surah Raad:11

<sup>68</sup> Surah Nisa: 66

<sup>69</sup> Surah A’araaf: 96

<sup>70</sup> Surah Az Zukhruf: 64

Imam Barbaraahi ﷺ ka ye kehna ke jis cheez par jamat ki buniyad rakhi jaaegi wo Muhammad ﷺ ke Sahaba رضی اللہ عنہم hain. Yehi baat jamat ke ma'ane (o mafhoom) ke baare mein haq o saheeh hai. Ye wo deen hai, ke jis par Sahaba Ikram رضی اللہ عنہم the. Chaahe wo aqeeda ke lehaaz se ho, yaa ahkamaat, ibadaat aur akhlaqiyaat aur raasta o tarz e amal ke lehaz se ho.

## Is Mauzoo Par Kitab o Sunnat Ke Dalaael

### Pehli Daleel:

Allah Subhanahu wa Ta'ala ka farman e zishaan hai:

Aur Jo Muhajireen o Ansaar Saabiq o Muqaddam Hain  
(yaane jaldi imaan laane waale hain, elaan e  
nabuwwat ke baad unho'n ne pehli ki hai) Aur Jitne  
Log Ikhlāas Ke saath Unke Paerukaar Bane, Allah Unse  
Raazi Hua Aur Wo Sab Allah Se Raazi ho Gae Aur Allah  
Ne Unke Liye Aise Baagh Muhiyya Kar Rakhe Hain,  
Jinke Neeche Nehre'n Behti Ho'ngi Jin (jannato'n o  
baaghaat) Mein Wo Hamesha Rahe'nge, Ye Badi  
Kaamyaabi Hai.<sup>71</sup>

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

### Wajah e Istedlal:

Is ayat ka mahel istedlal ye hai ke Allah Ta'ala ne Sahaba Ikram ﷺ ko rehnuma o mukhtada aur leader banaaya  
hai ke baad mein aane waale aqeeda o shariyat (ke ahkaam o masaael mein) aur manhaj o tareeqa e kaar mein  
unki paarwee kare'n aur unke peeche aane waalo'n ki tarjumaani mein rabbul izzat ne yo'n farmaya:

Aur Unke Liye Uo Unke Baad Aae'n Kahe'nge Ke Aye  
Hamare Parwardigaar! Hame'n Bakhsh De Aur Hamare  
Un Bhaiyo'n Ko Bhi Jo Hamse Pehle Imaan Laa Chuke  
Hain.<sup>72</sup>

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ  
سَبَقُونَا بِالْإِيمَانِ

Aur sabse badi cheez jo imaan mein dakhil karti hai, wo faaeda poh'nchaane waala ilm aur amaal e saaleha hain.  
Isi wajah se Allah Ta'ala ne farmaya:

Phir Agar Wo s Jaisi Cheez Par Imaan Laae'n Jis Par  
Tum Imaan Laae Ho To Yaqeenan Wo Hidaayat Paa  
Gae Aur Agar Wo Phir Jaae'n To Mahez Ek Zid Mein  
Pade Hue Hain.<sup>73</sup>

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي  
شِقَاقٍ

(is ayat ka maqsad ye hai ke) agar mushrikeen aur yahood o nasaara (isaaiyo'n) mein se koi bhi Sahaba Ikram ﷺ  
jaisa imaan le aae to wo hidayat yaafta hai aur jo unki mukhalifat karega wo gumrah hai.

### Doosri Daleel

Tum Behtareen Ummat Ho, Jo Logo'n Ke Liye Hi  
Paeda Ki Gai Hai Ke Tum Nek Baato'n Ka Hukum Karte  
Ho Aur Buree Baato'n Se Rokte Ho Aur Allah Ta'ala  
Par Imaan Rakhte Ho.<sup>74</sup>

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

### Wajah Istedlal:

<sup>71</sup> Surah Tauba: 100

<sup>72</sup> Surah Hashar: 10

<sup>73</sup> Surah Baqara: 137

<sup>74</sup> Surah Aale Imran: 110



Is ayat se istedlal kiya jaata hai ke Allah Ta'ala ne Sahaba Ikram ﷺ ke baare mein gawahi di hai ke wo har qism ki napkin aur bhalai ka hukum dene waale aur har qism ki buraai aur kharabi se mana karne waale the.

Aur agar Sahaba Ikram ﷺ mein se kisi se koi ghalati ho gai to doosre Sahaba Ikram ﷺ ne amr bil maroof par amal karte hue inko neki ki raah zaroor dikhlaai aur nahi a'anil munkar par amal karte hue ghalati se zaroor toka.

To isse pataa chala ke "maroof" saheeh faham o firaaasat, samajh boojh aur nek amaal ka naam hai aur jo cheez in dono ke mukhalif hai, wo "munkar" yaane (bruaai) hai. Yaa to wo har etebaar se munkar hai yaa baaz wajooch se. Lehaza ye baat namumkin hai ke baad mein aane waale to haq ko paale'n aur wo haq se mehroom rahe'n (aur ghalati khaa jaae'n).

### Teesri Daleel:

Hamne Isi Tarha Tumhe'n Sabse Behtar Ummat  
Banaaya Hai, Taa-ke Tum Logo'n Par Gawah Ho Jaao  
Aur Rasool Tum Par Gawah Ho Jaae'n.<sup>75</sup>

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

### Wajah Istedlal:

Is ayat se istedlal is tarha hai ke Allah Ta'ala ne inko pasandeeda ummat qaraar diya hai aur aadil banaaya hai. Aur yehi (أُمَّةً وَسَطًا) ka haqeeqi ma'ane hai, ke wo tamaam ummato'n mein se pasandeeda hain aur apne aqwaal aur amaal o niyaat mein aadil aur sacche hain. Lehaza wo is baat ke mustahiq thehre ke Allah ke Nabi ﷺ unke liye aur poori ummat par qiyaamat ke din gawah ho'n. Isi liye Rabbe e Ta'ala ne unki taareef ki aur unke zikr ko buland kiya aur inko baad mein aane waalo'n ke liye Imam o rehnuma aur leader banaaya. Allah Rabbul Izzat ke is farman ke mutabiq

Aye Hamare Rab! Hame'n Muttaqeen Ka Imam  
Banaade.<sup>76</sup>

وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Koi bhi is wasf, kirdaar aur shanaakht ka Sahaba Ikram ﷺ se ziyaada mustahiq nahi ho sakta. Kyou'nke Allah Rabbul Izzat ne unko paak ﷺ banaaya hai aur unki khud taareef ki hai.

Note: Shaikh Abdul Aziz bin Baaz رحمه الله farmate hain ke أُمَّةً وَسَطًا ka tareeqa ye hai ke is cheez ka ehtemaam kare'n, aqeeda o amal aur baat cheet ke lehaaz se jis par Allah ke Nabi ﷺ aur Sahaba Ikram ﷺ the. أُمَّةً وَسَطًا ka ma'ane hargiz nahi ke wo is cheez ko halaal qaraar diya, jisko Allah Ta'ala ne haraam kaha hai. Aur gaane (cigarette, beedi, paan, naswaar, panni, charas, afeem, bhang waghaira) fujoor o khurafaat ko mubaah o halaal samjhe'n. Ye أُمَّةً وَسَطًا ka amal nahi, balke ye to iske bar-aks hai, jis par Rasool Allah ﷺ aur Sahaba Ikram ﷺ the.

### Chauthi Daleel:

Aap Keh Deejiye Ke Meri Raah Yehi Hai, Main Aur  
Mere Farmabardaar Poore Yaqeen o Etemaad Ke  
Saath Allah Ki Taraf Bulaa Rahe hain Aur Allah Paak  
Hai Aur Main Mushriko'n Mein Se Nahi Hoo'n.<sup>77</sup>

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۖ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ  
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

### Wajah e Istedlal:

<sup>75</sup> Surah Baqara: 143

<sup>76</sup> Surah Furqan: 74

<sup>77</sup> Surah Yusuf: 108

Is ayat se istedlal kuch is tarha hai ke Allah Ta'ala ne apne Rasool ﷺ aur unke paerukaaro'n ke baare mein khabar di hai ke wo yaqeen o etemaad aur kaamil baseerat ke saath Allah ki taraf bulaa rahe hain. Lehaza jo Allah ki taraf yaqeen o etemaad ke saath bulaate hain, to unki itteba o paerwee karna wajib hai. Rabbe zul jalaal wal ikraam ke is farman ki wajah se bhi jo-ke Allah Ta'ala ne jinno'n ke qaul ke baare mein bayan kiya hai:

(To quran sunne waale jin boley) Aye Hamari Qaum!

Allah Ke Bulaane Waale Ka Kahaa Maano Aur Us Par

Imaan Laao.<sup>78</sup>

يَا قَوْمَنَا أَجِئُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ

Paeghambar ﷺ Allah ki taraf yaqeen aur etemad ke saath bulaate hain, wo haq ko acchi tarha jaante hue uski taraf bulaate hain. Aur aqeeda o shariyat aur manhaj o tareeqa e kaar ke lehaaz se deen ki taraf daawat dena yehi to (da'awat ilallaah) hai. Aur Sahaba Ikram ؓ ne Rasool Allah ﷺ ki paerwee karte hue dawat ilallaah ka kaam sar-anjaam diya, lehaza jab wo Allah ki taraf dawat de'n to unki paerwee bhi laazim hai.

#### Paachwee'n Daleel:

Hadees e Mubaaraka mein hai ke Aap ﷺ ne farmaya: *"Sabse behtar zamaana wo hai, jisme main bheja gaya hoo'n. Phir un logo'n ka zamaana jo is zamaane ke baad ho'nge. Phir unke baad waale"*.<sup>79</sup>

Wajah Istedlal:

Is hadees se istedlal is tarha hai ke Aap ﷺ ne bataaya mutlaq taur par har lehaaz se behtar zamaana mera zamaana hai to ye cheez is baat ka taqaaza karti hai ke is zamaana ko khair o barkat ke har kaam o maamla mein muqaddam rakha jaae. Agar aisa naa kiya jaae to phir zamana e Nabawi ﷺ baaz lehaaz se behtar nahi hoga. Pas iko mutlaq taur par *"khair ul quroon"* samajhne mein hi aafiyat hai.

#### Chetthi Daleel:

Syedna Abu Musa al A'asha'ri farmate hain ke: *"Hamne ek din Aap ﷺ ke saath maghrib ki namaz padhi, to hamne kaha: Kyou'n naa ham baith jaae'n aur Aap ﷺ ke saath isha bhi padh le'n, to ham baith gae. Chunache Aap ﷺ hamare paas tashreef laae aur farmaya ke tum kab se yaha'n par ho? Hamne arz kiya: Aye Allah ke Rasool ﷺ! hamne aapke saath maghrib padhi, phir hamne kaha ke baith jaate hain, yaha'n tak ke aapke saath namaz e isha bhi padh le'n. Aap ﷺ ne farmaya: ke tum ne accha kiya hai aur tumne (ajar) ko paaliya hai aur asmaan ki taraf sar ko uthaaya aur Aap ﷺ aksar asmaan ki taraf sar ko uthaaya karte the. Phir farmaya ke siraate aman hain asmaan ke liye, jab sitaare chale jaate hain to asmaan par wo cheez aajaati hai, jiska isko waada diya gaya hai. (yaane din yaa phir إِذَا النُّجُومُ طُبِسَتْ qiyaamat ki taraf ishaara hai). Main aman hoo'n apne sahaba ke liye aur jab main chala jaaun'ga to sahaba par wo cheez aajaaegi, jiska unhe'n waada diya gaya hai aur mere sahaba aman hain, meri ummat ke liye. Jab wo chale jaaen'ge to ummat par wo cheez aajaaegi, jiska unke saath waada kiya gaya hai (yaane fitney aur azmaaeshe'n)".<sup>80</sup>*

Wajah e Istedlal:

Is hadees se istedlal ye hai ke Allah ke Nabi ﷺ ne Sahaba Ikram ؓ ko unke baad mein ane waalo'n ke liye wo haisiyat di jo haisiyat apne Sahaba Ikram ؓ ke liye bayan farmai. Is tashbeeh se ye baat waazeh hoti hai ke ummat par wajib hai ke Sahaba Ikram ؓ se hidayat haasil kare'n, jis tarha unho'n ne Allah ke Nabi ﷺ ki paerwee ki aur hidayat haasil ki. Aur isi tarha jaise ahle duniya sitaaro'n ke zariye raasta maloom karte hain, is tarha ahle imaan

<sup>78</sup> Surah Ahqaaf: 31

<sup>79</sup> Saheeh Muslim: Kitab ul Fazaael as Sahaba: H2533, 2534, 2535, 2536

<sup>80</sup> Saheeh Muslim: Kitab ul Fazaael as Sahaba: H2531

ko chaahiye ke wo Sahaba Ikram ﷺ ke zariye siraat e mustaqeem ki taraf raah paae'n aur jis tarha sitaara is baat ki alaamat hota hai ke abhi raat baaqi hai aur asmaan salaamat hai, isi tarha Sahaba Ikram ﷺ ka wujood is baat ki zamaanat hai ke abhi shar o fasaad iske asbaab wuqoo pazeer nahi hue aur agar bil-farz Sahaba Ikram ﷺ deen ke kisi maamla mein ghalati khaa jaae'n aur baad mein aane waale is khataa o ghalati se bach jaae'n to phir ye baad mein aane waale Sahaba Ikram ﷺ ke liye aman o zamaanat hue, naa ke Sahaba Ikram ﷺ unke liye aur ye baat naa-mumkin o muhaal hai.

### Saatwee'n Daleel:

Syedna Irbaaz bin Saariya ؓ riwayat karte hain ke Nabi e Kareem ﷺ ne farmaya: *“Tum par meri sunnat o tareeqa kaar par chalna laazim hai aur mere baad mere hidaayat yaafta khulafa e rashideen (khulafa e arba, Abu Bakar, Umar, Usman o Ali ؓ) ki sunnat o tareeqa kaar laazim hai. Inko tum apni daadho'n ke saath mazbooti se pakde raho aur tum (bidaat) deen mein nae kaam ghadne se bacho”*.<sup>81</sup>

### Wajah Istedlal:

Is hadees se istedlal is tarha kiya jaata hai ke Aap ﷺ ne Khulafa e Rashideen ؓ ki sunnat ko apni sunnat ke saath milaaya hai aur unki itteba ko apni itteba ke saath bayan kiya hai aur phir isme bohut taakeed bayan ki aur farmaya ke isko mazbooti ke saath pakado, yaane isi par datey raho.

### Aathwee'n Daleel:

Syedna Abdullah bin Masood ؓ farmate hain: *“Rabb e Ta'ala ne bando'n ke dilo'n ki taraf dekha, in dilo'n mein sabse behtar dil Muhammad ﷺ ka paaya to inko apni risaalat ke saath bheja. Iske baad (dobaara) bando'n ke dilo'n ki jaanib dekha to Muhammad ﷺ ke dil ke baad Muhammad ﷺ ke sahaba ؓ ke dilo'n ko sabse behtar paaya. Pas inko apne Nabi ﷺ ki sohbat aur apne deen ki nusrat o madad ke liye chun liya”*.<sup>82</sup>

### Wajah Istedlal:

Is hadees se is tarha istedlal hai ke ye baat namumkin hai ke wo dil haq ko paane se reh jaae'n, jinke baare mein Allah Ta'ala ne Nabi ﷺ ke dil ke baad tamaam logo'n ke dilo'n se behtar hone ka faisla diya hai. Aur unke baad mein aane waale haq ko paakar kaamyabi se ham-kinaar ho jaae'n. (Ye ahmaqana soch hai, Allah Ta'ala ke faisle badla nahi karte).

### Nawwee'n Daleel:

Syedna Abdullah bin Masood ؓ farmate hain: *“Agar koi kisi ko ideal o namoona banaana chahta hai to wo Muhammad ﷺ ke Sahaba Ikram ؓ ko apna ideal banaae. Kyou'nke wo dilo'n ke lehaaz se is ummat ke pakeeza tareen log the aur gehre ilm waale. Inme takalluf bohut kam tha, hidaayat ke lehaaz se pukhta-tareen the aur acche haal waale the. Ye wo giroh tha, jisko Allah ne apne Nabi ﷺ ki mohabbat ke liye chuna tha aur unhe'n apne deen ko qaaem karne ke liye pasand farmaya tha. (to phir nateejan) tum unki fazeelat ka eteraaf karo aur unke asaar o seerat aur tareeqa ki paerwee karo, wo saheeh hidaayat aur siraat e mustaqeem par the”*.<sup>83</sup>

### Wajah Istedlal:

Is asar se istedlal is tarha hai ke ye baat namumkin hai ke Allah Ta'ala isi ummat ke pakeeza aur nek tareen dilo'n waale aur gehre aur pukhta ilm waalo'n aur saheeh hidaayat waalo'n aur acche haal waalo'n ko ahkaam mein saheeh

<sup>81</sup> Munsad Ahmad: V4 P126-127; Sunan Abu Dawood: Kitab as Sunnah: H4607; Sunan Tirmizi: Kitab ul Ilm: H2676; Sunan Ibne Majah: H42 Allama Albani ne isey *Saheeh* kaha hai.

<sup>82</sup> Musnad Ahmad: V1 P379; Musnad Abu Dawood Tayaalsi: H243

<sup>83</sup> At Tamheed laa Ibne Abdul Barr: V2 P96

baat se mehroom rakhe. Aur baad waalo'n ko iski taufeeq ataa kare aur inko saheeh raasta dikhaae, jisse sahaba رضي الله عنهم mehroom rahe (ye nahi ho sakta).

Syedna Umar bin Abdul Aziz رضي الله عنه farmate hain: “Log koi bhi bidat ejaad nahi karte, magar (iske nateeje mein) wo cheez chalee jaati hai jo daleel aur motabar hoti hai. (yaane bidat ke aajaane se daleel o ma'arefat chali jaati hai aur dekha dekhi is qaum mein bidat raaej ho jaati hai) aur sunnat wo hai, jis par ilm ke zariye chala jaae (aur is sunnat ke bar-aks jo cheez ho) wo ghalati, gumrahi aur bewaqoofi hai. To apne aap ko is cheez par raazi kare'n, jis par (qaum, yaane Sahaba Ikram رضي الله عنهم ne apne aapko raazi kiya tha). Ek aur farman hai: wahee'n ruk jao, jaha'an Sahaba Ikram رضي الله عنهم ruk gae the (muamilaat aur ahkaam mein) aur wohi kaho jo sahaba رضي الله عنهم ne kaha aur is cheez se khamosh raho, jisse Sahaba Ikram رضي الله عنهم ne khamoshi ikhteyar ki (yaane jis baare mein sahaba رضي الله عنهم ne kalaam nahi kiya, tum bhi naa karo). Beshak wo ilm ki buniyad par is baat se ruke hain aur gehri nazar se tauquf ikhteyar kiya hai. (jin masaael par tumne kalaam kiya hai) wo inko kholne par ziyada qudrat rakhte the. Aur agar ye fazeelat hoti to iske ziyada mustahiq the. Aur agar (bil-farz) hidayat wo hai jis par tum ho, to tum unse is hidayat ki taraf sabqat le gae ho. Aur agar tum ye kaho ke (unho'n ne in masaael par is liye guftagu nahi ki) ye unke baad pesh aae, aur ghadhe gae hain. To inko sirf isne ghdaa hoga, jo in sahaba رضي الله عنهم ke raasta ke alaawa aur raasta par chalne waala hoga aur apne aapko unse be-raghat o be-niyaz samajhne waala hoga”.

Ye Sahaba Ikram رضي الله عنهم in se har khair-o-barkat mein sabqat le gae hain. Janab Ibrahim Nakhai رضي الله عنه (jo-ke Imam Abu Hanifa رحمته الله ke ustad hain) famrate hain: “Agar mujhe Sahaba Ikram رضي الله عنهم ki taraf se ye baat poho'nche ke unho'n ne ek nakhun se ziyaada wazu nahi kiya to main unke amal se tajaawuz nahi karu'nga. (yaane ek nakhun ke baraabar wazu karu'nga) aur kisi qaum ke liye itna hi gunah kaafi hai ke unke amaal unke Nabi ﷺ ke amaal ke mukhalif ho'n”.<sup>84</sup>

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<sup>84</sup> Sharah Usool Eteqaad Ahlus sunnah

## A'asr e Haazir Mein Baaz Deeni Jamaato'n Se Tauheed Mahu Hona Aur Manhaj e Salaf Se Munharif Hona

Aapko bohot se aise log mile'nge jo kehte hain ke tauheed asal mein tauheed haakimiyat, yaane shariyat ko hudood o muamilaat aur wasaael tijarat waghaira mein nafiz karna. Daur e haazir mein shariyat o siyasat ek hi cheez ke do (2) naam hain, goya unke nazdeek shariyat siyasat hai. Is baat mein koi shak nahi ke ye is tauheed ke ma'ane mein tehreef hai, jis tauheed ka Allah ke bando'n ko hukum diya hai aur is tarha shirk ke ma'ane mein bhi tehreef hai, jisse Allah daraata hai. Iske jawab to kai tarha se aur bohot saare hain, jin ko shumaar karna mushkil hai. Lekin main chand ek ka zikr karta hoo'n.

### Pehla Jawab:

Is tarha ke dawat ka tareeqa kaar saabit hai, wo tabdeel nahi hoga. Jab saabit hai to (dawat ilallah) ibaadat hai aur ibaadat ke liye zaroori hai ke isme in baato'n ka ehtemaam kiya jaae jo shariyat mein kitabullah, sunnat e rasool ﷺ aur hazraat Khulafa e Rashideen رضى الله عنهم se manqool aur saheeh saabit hain. Zamaano aur afraad ke mukhtalif hone se wo tabdeel nahi huee'n aur naa ho'ngi

### Doosra Jawab:

Allah Ta'ala ne Quran e Majeed mein hamare liye baaz rasoolo'n ke waqeaat ko bayan farmaya hai. Syedna Nuh عليه السلام se lekar hamare paeghambar Muhammad ﷺ tak paeghambaro'n ki jaghe'n, zamane aur unki qaumo'n ke rehne ke muqamaat juda juda aur alag hain. Lekin unki risaala ki buniyad aur unki dawat ka ibtedaai nuqta Allah ki taraf se ek baar bhi tabdeel nahi hua. (yaane dawat ki ibteda unho'n ne ek hi baat se ki hai, aur wo tauheed hai).

### Teesra Jawab:

Tamaam Ambiya aur rasoolo'n ﷺ ki dawat ki ibteda ek Allah ki ibaadat ko saabit karne waur uske alaawa sabki nafee karne ke saath hui hai aur yehi ma'ane لا اله الا الله ka maqsood hai. Jaisa ke Allah zul jalaal wal ikram ka farman hai:

Tujh Se Pehle Bhi Jo Rasool Hamne Bheje, Unki Taraf  
Wahee Naazil Farmai Ke Mere Siwa Koi Ma'abood e  
Bar-haq Nahi, Pas Tum Sab Meri Hi Ibaadat Karo.<sup>85</sup>

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ

Allah Subhanahu wa Ta'ala ne tafseel ke saath ye baat bataai ke Nuh, Hud, Saaleh aur Shuaib عليه السلام ne apni apni qaumo'n se kaha:

Usi Ek Allah Ki Ibaadat Karo, Uske Alaawa Tumhara  
Aur Koi Ma'abood Nahi.<sup>86</sup>

اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

To mushrik samajh gae ke risaalat ka maqsood akele Allah ko hi ma'abood janna hai, yaane (Tauheed al Ibaadat) iski daleel ye hai ke Allah ne qaul e aad ke baare mein farmaya ke unho'n ne kaha tha:

Aye Hood! Tu Hamare Paas Is Liye Aaya Hai, Taa-ke  
Ham Akele Allah Ki Ibaadat Kare'n Aur Unko Chod

أَجِئْتُكَ لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا

<sup>85</sup> Surah Al Ambiya: 25

<sup>86</sup> Surah A'araaf: 65

De'n Jinki Hamare Aabaa o Ajdaad Ibaadat Kiya Karte The.<sup>87</sup>

Aur kuffar e Makkah ne kaha:

Kya Is (Muhammad ﷺ) Ne Itne Saare Ma'aboodo'n Ka Ek Hi Ma'abood Kar Diya.<sup>88</sup>

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا

Aur Allah Ta'ala ne is baat ko bhi bayan farmaya hai ke Allah ne is ummat ke liye tauheed ko bataur e shariyat banaaya hai aur tauheed wo cheez hai, jiski Syedna Nuh aur Syedna Muhammad ﷺ, Syedna Ibrahim, Syedna Musa, Syedna Isa ﷺ ko wasiyyat ki gai thi hi. Farmaya:

Allah Ne Tumhare Liye Wohi Deen Muqarrar Kiya Hai, Jiske Qaaem Karne Ka Usne Nuh Ko Hukum Diya Tha Aur Jo (bazariye wahee) Hamne Teri Taraf Bheja Hai Aur Jis Ka Taakeedi Hukum Hamne Ibrahim, Musa, Isa Ko Diya Tha. Ke Us Deen Ko Qaaem Rakhna, Us (deen) Mein Phoot (firqa-baazi) Na Daalna.<sup>89</sup>

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

Wahdat o ijtemaaiyyat aur ittehad ki dawat bhi tauheed ke zariye hi hai. Chunache farmaan e Baaro Ta'ala hai:

Aye Musalmano! Tum Sabko Kaho Ke Ham Allah Par Imaan Laae Aur Us Cheez Par Bhi Jo Hamari Taraf Utaari Gai Aur Jo Cheez Ibrahim, Ismail aur Ishaq Aur Unki Aulaad Par Utaari Gai Aur Jo Kuch Allah Ki Jaanib Se Musa, Isa aur Doosre (Ambiya ﷺ) Diye Gae. Ham Unme Se Kisi Ke Darmiyan Farq nahi Karte, Ham Allah Hi Ke Farmabardaar Hain.<sup>90</sup>

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

## Chautha Jawab:

Beshak Ambiya ﷺ ki dawat e tauheed par muttafiq hai aur ahkaam e shariyat mein mukhtalif (yaane tauheed sabme ek hai aur ahkaam e shariyat alag alag hain) Allah Ta'ala ne farmaya:

Tum Mein Se Har Ek Ke Liye Hamne Ek (raasta) Dastoor Aur Ek Tareeqa Muqarrar Kiya Hai.<sup>91</sup>

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

Aur Allah ke Nabi ﷺ ne farmaya: “Ham ambiya ﷺ ki jamat hain, ham aapas mein ilaati bhai hain aur hamara deen ek hi hai”.<sup>92</sup>

Ye to ho sakta hai ke ek amal ek shariyat mein jaaez ho aur wo doosri shariyat mein najaaez ho, to is lehaaz se tauheed ki tafseer haakimiyat ke zariye karna saheeh nahi hai.

<sup>87</sup> Surah A'araaf: 70

<sup>88</sup> Surah Saad: 5

<sup>89</sup> Surah Shoorah: 13

<sup>90</sup> Surah Baqara: 136

<sup>91</sup> Surah Maaeda: 48

<sup>92</sup> Zaad ul Musaiyyir laa Ibnul Jauzi: V2 P373; Tafseer Tabari: V5 P396; Saheeh Muslim: Kitab ul Fazaal: H2365

## Paachwaa'n Jawab:

Allah Rabbul Izzat apne bando'n ko paeda karne waala aur unke ahwaal ko jaanne waala hai aur is cheez ko bhi jaanta hai, jo unke liye har haal mein behtar aur faaeda mand ho. Yaqeenan Allah Ta'ala ne ye manhaj e tauheed tamaam rasoolo'n aur tamaam un logo'n ke liye mutaiyyan kiya, jinki taraf ye Rasool bheje gae. To ab kisi insan ke liye ye layaq o zeba nahi ke wo Allah ke mutaiyyan karda manhaj o raaste ko tabdeel karde. Yaa apne yaa kisi aur ke liye is manhaj aur tareeqa ke alaawa islaah o hidaaya ki khatir koi doosra tareeqa o manhaj ikhteyar kare.

## Chettha Jawab:

Hamare liye ye baat bhi layaq o zeba nahi ke ham Allah aur uske Rasool ﷺ ke tareeqa se bahar nikalne ko jaaez aur saheeh samjhe'n. (yaane doosra tareeqa ikhteyar kare'n) Allah ki taraf dawat dene ke liye is baat ka sahaara lete hue ke ab zamaana badal chuka hai, yaa ye bahaana kare'n ke log takraar se faaeda uthaa chuke, yaa ye uzar pesh kare'n ke hikmat ka taqaaza ye hai ke ab dawat ke tareeqa e kaar ko zamaane ke taqaaze ke mutaabiq badla jaae. Yaa phir ye baat khi jaae ke hamari dawat to musalmano ko hai aur musalmano mein shirk ka wujood nahi hai. (To ab tauheed ki dawat kiske liye) Is jaise bahaane baaz ki niyyat ke saheeh hone ke bawajood ye Allah aur uske Rasool ﷺ ki mukhalifat hai. Aur momineen ke raasta se inheraaf hai (dekhiye janab!) Syedna Nuh عليه السلام aur Muhammad ﷺ ke daur, zamaana aur jaghe'n mukhtalif hain, lekin jo unki taraf bheje gae, unke manhaj mein usooli taur par koi farq nahi hai.

Doosra shubha ke zamaana ke aur halaat ke taqaaze ke mutabiq dawat ke tareeqa e kaar mein tabdeeli laai jaae, ye bhi waazeh taur par baatil hai. Kyou'nke hamare is zamaana aur har zamaane mein jo ahem taqaaza hai, wo hai jiske liye Allah ne jinno'n aur insaano ko paeda kiya hai. Wo Allah ki khaalis ibaadat hai. Aur is mustaqbil ki taiyaari karna jiske waaqe hone mein koi shak nahi. Maut bar-haq hai, aur qabar ke sawaal o jawab bhi bar-haq hain. Jaza o badla qiyaamat ke liye uthna aur hisaab kitab har zamaana ka taqaaza, ba-shamool hamare zamane ke hai.

## Saatwaa'n Jawab:

Ye baat saheeh hain ke koi aisa shakhs jisne apne din aur raate'n dawat ilallah mein lagaa rakhe hain, wo ye samjhe ke ab musalmano ko tauheed ki taraf bulaane aur shirk se daraane ki zaroorat nahi rahi (to ye iski ghalati hai) ke Aap ﷺ ki zindagi ke aakhri lamhaat is tarha the, jis tarha besat (yaane risaalat milne ke waqt the) Shaikhain ne Syeda Ayesha رضي الله عنها se riwayat kiya hai ke jab Aap ﷺ ki wafaat ka waqt qareeb tha. Aap ﷺ ne chadar ka tukda mu'n par daal rakha tha aur jab hosh aaya to isko apne chehra e Mubarak se hataaya aur farmaya: *"Yahood o Nasaara par Allah ki laanat ho, ke unho'n ne apne ambiya عليه السلام ki qabro'n ko sajda-gaah banaaliya"*.<sup>93</sup>

Aap ﷺ ne apni ummat ko qabar parasti se daraaya, ye Aap ﷺ ki aakhri wasiyyat thi jo aapne apne ahle bait (ghar waalo'n) aur apne Khulafa e Rashideen رضي الله عنهم ko ki. Jo-ke musalmano ke liye taa-qiyaamat uswa o namoona hain.

## Aathwaa'n Jawab:

Kisi musalman ke liye ye baat bhi jaaez nahi ke wo uzar pesh kare (musalmano ko dawat dene mein ke unme to ab shirk nahi, lehaza inko main tauheed ki dawat kyou'n doo'n).

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<sup>93</sup> Saheeh Al Jaame Sagheer: H5108; Saheeh Muslim: Kitab ul Masaajid: H531

Hamesha shirk musalmano mein nek niyyati aur taqarrub ilallah ke naam par phaela hai. Yaa phir jahaalat ki buniyad par. Allah ne ibtedaai mushrikeen ki aisee hi sifaat ki mazammat ki hai. Chunache Allah Ta'ala ne apne kalaam mein farmaya:

Un Logo'n Ne Allah Ko Chod Kar Shaitaano Ko Dost  
Banaaliya Hai Aur Khayal Ye Rakhte Hain Ke Wo  
Seedhe Raaste Par Hain.<sup>94</sup>

إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ

Surah Zumar mein farmaya:

Aur Jin Logo'n Ne Is (Allah) Ke Siwa Aur Himaayati  
Banaa Rakhe Hain (aur kehte hain) Ke Ham Unki  
Ibaadat Sirf Is Liye Karte Hain Ke Ye (buzurg) Allah Ke  
Nazdeeki o Qurb Ke Martaba Tak Hamari Rasaai Kar  
De'n.<sup>95</sup>

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Surah Kahaf Mein farmaya:

Keh Deejiye Ke Agar (tum kaho to) Main Tumhe'n  
Bataa Du'n Ke Ba-etebaar e Amaal Sabse Ziyada  
Khasaare Mein Kaun Hain? Wo Hain Ke Jinki Duniyawi  
Zindagi Ki Tamaam Tar Koshishe'n Be-kaar Ho Gaae'n  
Aur Wo Is Gumaan Mein Rahe Ke Wo Bohot Acche  
Kaam Kar Rahe Hain.<sup>96</sup>

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

## Nawwa'n Jawab:

Is baat ka eteraaf kiye baghair koi chaara nahi ke daur e haazir ke musalman yaa to wo khud iske murtakib aur isme maloos hain, yaa phir wo shirk karne waalo'n ko isse dara nahi rahe. Aur isse badh kar aksar khutba o waezeen aur wo log jin ko mufakkireen e islam kaha jaata hai, yaa to wo haqeeqat e haal se hi be-khabar hain, yaa phir wo apni party o jamat ki shohrat ke maand padh jaane se darte hain (ke aksar wo shirk ki mazammat kare'nge aur uski haqeeqat ko waazeh kare'nge to ahle shirk unke aur unki party o jamat ke mukhalif ho jaae'nge aur jo wo dawat dena chahte hain nahi sune'nge) Aur kahir ul quroon ke baad aksar logo'n ka deen bidat hi hai (yaane aksariyat ahle bidat ki hai) isi tarha Allah ki ibaadat aur taqarrub o nadeeki ke naam se buth-parasti musalmano ke shehro'n mein laut aai aur Allah aur uske nabiyo'n aur nek logo'n ko mohabbat ke naa par shirk wapaa aagaya.

Chunache shaitan ne dhoka dete hue is buth-parasti ko khoob soorat andaaz mein pesh kiya, aur unho'n ne in cheezo'n ka naam jinki Pooja karte hain, buth rakhne ki bajaae in butho'nke naam unho'n ne muqaddas qabre'n, ziyaarat gaahen, mushahid, mazaraat rakha. Aur waha'n aisa khushu o khuzoo aur aajezi o inkesaari karne lage jo Allah ke gharo'n mein se kisi ghar ke andar bhi nazar nahi aati. Jo muqamaat shirk se bilkul paak aur saaf hain.

Aur bohot saare naam-nehaad musalman apne apne shehro'n mein qabro'n ka tawaaf karte hain aur qabar waalo'n ke liye jaanwar zibah karte hain aur kuch badd-bakht to aise hain ke jo jinno'n ke shar se bachne ke liye wiraan gharo'n aur nae gharo'n ki chaukhat par jaanwar zibah karte hain aur kuch log museebato'n se bachne ke liye nai gaadi ke aagey jaanwar zibah karte hain aur kuch log shadi ki raat darwaze ke saamne jooti ka tukda aur thoda sa

<sup>94</sup> Surah A'araaf: 30

<sup>95</sup> Surah Zumar: 3

<sup>96</sup> Surah Kahaf: 103-104



aata rakhte hain. Aur kuch log gaadi ke peeche haath aur aankh ki tasweer banaate hain (aur baaz juta bandh dete hain aur baaz kaala kapda). Hasad, museebat aur nazar e badd se bachne ke liye aur kuch sar phire baghair takbeer padhe jaanwar zibah karte hain, taa-ke bacha zinda rahe aur lambi zindagi paae. Aur baaz (be-aqal, deen se door) nujoomi ke paas jaate hain, isse apni qismat o mustaqbil ka haal poochte hain aur phir jo kuch wo bataate hain, iski tasdeeq karte hain. Halaa'nke Nabi ﷺ ka farman hai: *“Jo shakhs nujoomi ke paas gaya aur uski tasdeeq ki to isne is cheez ke saath kufr kiya jo Muhammad ﷺ par nazil hui”*.

Aur ye sab shirk hai aur uski bohot si misaale'n maujood hain. *ولا حول ولا قوة الا بالله*

To us soorat mein kya sirf hamara islam ka naam lewa hona hame'n shirk ke haulnaak anjaam se bachaalega? Jabke wo shirk (tauheed ke saath) khalat malat ho chuka hai. Hamare dilo'n mein, hamre gharo'n mein hatta ke hamari masjido'n mein aur kya ham apne aap ko mimin kehne aur kalima e tauheed ke iqraar se haqeeqi momin ban jaae'nge? Nahi, Nahi!

### Daswaa'n Jawab:

(Agar shirk sirf siyaasi o hukumati ho to) Allah ke Nabi ﷺ ke isaaiyo'n ko dawat dene ke andaaz ko dekhiye. Halaa'nke wo tamaam log roomi hukumat ke maatahat the aur is hukumat ke apne qawaneen o zawaabit the. Jo-ke shariyat e ilaahi ke mukhalif masaadir mein se ek masdar hai. Aur Quran mein isaaiyo'n ke saath aksar jo ikhtelaf kiya hai, wo unke aqeede ke baare mein hai. Jo-ke wo Syedna Isa ﷺ ke baare mein rakhte the. Jabke Allah ke Nabi ﷺ ne apni dawat ki ibteda unke hukumati o siyaasi shirk se nahi ki, halaa'nke inka wateera to ye tha ke wo kaha karte the ke jo Allah ke liye hai, wo Allah hi ke liye chod do aur jo qaisar o kisra ke liye hai wo unke liye hi rehne do. Yehi deen o siyaasat mein farq hai.

### Giyaarwaa'n Jawab:

Yaqeenan jab aap aslaaf ki tarafz e zindagi aur unke muamilaat ki taraf dekhe'nge to inko unke tarz ke mutabiq paaoge. Jo peeche hamne zikr kiya hai ke tauheed ki taraf bulaane ke liye inka ehtemaam karna aur unki dawat ki ibteda isse hoti, yaane wo pehli dawat, dawat e tauheed pesh karte. To aisa shakhs kaun hai jo ye kahe ke jamhoor aslaaf baghair kisi aqeede ke ek hukumat par mujtama'a the? Allah ki qasam! Ye jumla sirf maghribi ifkaar ke haamil log (jo-ke secular log hain) hi keh sakte hain. (aur agar unke alaawa koi aur bhi hai) to isko Allah se darna chaahiye, ummat e muhammadiya ﷺ ke baare mein jo is cheez mein maloos ho chuka hai, wo ummat e muhammadiya ko unke deen se naa pherde. Aur inko siyaasi, bashari tasawwuraat ki wajah se unke Nabi Muhammad ﷺ aur Sahaba Ikram رضى الله عنهم ke raasta se naa ro-ke, yaane apni siyasat chamkaane ke liye aur etedaal pasand aur raushan khayal kehelwaane ke liye aur jamhuriyat ko saabit karne ke liye ummat e muhammadiya ko deen se door naa karde.

### Baarwaa'n Jawab:

Bohot arsa se aalam e islam mein kalima e tauheed ke ma'ane se naa-waaqfiyat aur deen e haq ke qaaeda لا اله الا الله se jahaalat ki binaa par fasaad apni jade'n mazboot kar chuka hai aur musalmano ki aksariyat ye samajhti hai ke maqsad e tauheed ki ibteda o inteha ye hai ke Allah ko akela rizq dene waala, paeda karne waala, zinda karne waal aur maarne waala maana jaae. Yaane sirf aur sirf tauheed e ruboobiyat ko hi tauheed samajh baithi hai. Agar ye baat saheeh hoti to Allah mushrikeen e quraish ka radd naa karta, unho'n ne kaha tha:

## Terwaa'n Jawab:

Aqalmand o zaheen aur zereek musulmano ki aksariyat ye samajhti hai ke Allah par imaan laane ka jo sabse pehla maqsad hai, wo ye hai ke Allah ko haakimiyat mein akela janna (yaane faislo'n aur hukumati muamilaat mein) agar maamla is tarha hota to Allah kuffar e quraish ka radd naa farmata.

Aur ye baat (ke ibaadat ke muamilaat se hat kar sirf hukumat ke muamilaat mein Allah ko haakim maanna) mushrikeen e Makkah ke liye Allah ke Rasool ﷺ ke saamne maal o daulat aur hukumat pesh karne aur لا اله الا الله ke muqable mein maidan e jung mein utarne se ziyada asaan thi. (aur is tarha agar maamla yehi hota to naa Allah ke Rasool ﷺ unki mukhalifat karte aur naa hi wo Allah ke Rasool ﷺ ki mukhalifat karte). Allah ke Rasool ﷺ aur mushrikeen e Makkah ka ikhtelaf maal aur hukumat ke baare mein naa tha. Lekin jis shakhs ne Kitab o Sunnat ko samjha aur Aap ﷺ ki seerat ko padha, uske liye shak ki koi gunjaesh baaqi nahi rehti ke لا اله الا الله kaa ma'ane in sab cheezo'n se buland o baala hai, jo ye samjah rahe hain.

Khabardaar (لا اله الا الله) ka ma'ane hai *Allah ko akela ma'abood janna aur uske alaawa wo tamaam nabudo'n ka inkaar karna*. Yaqeenan Abu Jahal aur doosre mushrikeen e arab ne is ma'ane ko samjha aur kalima tauheed ko tukhra diya kyou'nke kalima e tauheed ne in sab cheezo'n ko khatam kar diya tha. Jis par unho'n ne apne aabaa-o-ajdaad ko paaya tha. Wo Khaliq o makhloq ko ibaadat mein jamaa karna tha (yaane dono ki ibaadat karna aur in dono ko ek doosre ka shareek banaana).

## Chaudhwaa'n Jawab:

Agar (al haakimiyyah) haakimiyat ke tamaam ma'ano'n ko liya jaae to zaroori hai ke wo deeni aur dunyawii dono qism ke muamilaat ko shamil ho. Neki ka hukum dena aur buraai se rokna aur Allah ki taraf bulaana aur tableegh karna ye ibaadat hai. Lekin qubooliyat e ibaadat ki 2 zaroori sharte'n hain. 1. Ikhlās 2. Wo amal jo sunnat ke mutabiq ho.

Agar koi kaam khaalisatan Allah ke liye ho, lekin Nabi e Kareem ﷺ ke tareeqa o sunnat ke muafiq naa ho to wo amal qaabil e qubool nahi. Balke mardood hai. Nabi ﷺ ka farman hai: “Jisne koi aisa amal kiya, jis par hamara qaul o amal naa ho to wo mardood aur naaqaabil e qubool hai”.<sup>98</sup>

Isi tarha bohut saare Sahaba Ikram رضی اللہ عنہم ka ye qaul mashoor hai: “Sunnat par miyaana rawee se amal karna bidat ke mutabiq bohut ziyada amal karne se behtar hai”.<sup>99</sup>

Ham unse mutaalba karte hain ke is maamla (tauheed) mein aur uske alaawa deegar muamilaat mein Allah ko faisal maane'n aur ham ziyaada haqdaar hain ke shariyat e islamiya ke zariye faisle kare'n. Magar ye baat hargiz saheeh nahi ke ham logo'n ko shariyat ke hukum maan-ne ke liye bulaae'n aur phir siyaasi o fikri qawaneen ko haakim maan kar iske mutabiq faisle kare'n. Agar ham ne shariyat e ilaahi ko haakim naa banaaya aur uske mutabiq faisle naa kiye to hamara ye amal mardood hai. Agarche ham mukhlis hi kyou'n naa ho'n.

Imam Barbahari رحمه الله farmate hain: “Sahaba Ikram رضی اللہ عنہم hi Ahle Sunnat wal Jamat hain, jo unse deen ke muamilaat mein rehnumaai nahi leta, wo gumrah ho gaya. Usne bidat ghadhi hai aur har bidat gumrahi hai aur gumrahi aur gumrah dono jahannami hain”.

<sup>97</sup>97 Surah Saad: 5

<sup>98</sup>98 Saheeh Bukhari: Kitab us Sulah: H2550; Saheeh Muslim: Kitab al Akhdiya: H1718

<sup>99</sup>99 As Sunnah lil Maroozi: H77; Mustadrak Haakim: V1 P184; Kitab az Zuhd lil Imam Ahmad: P159; Sunan Kubra lil Bayhaqi: V3 P19; Eteqaad ahlus Sunnah lil Lalkaai: H13, 14, 114

Haafiz Ibne Rajab راجب iski tashreeh karte hue likhte hain ke: “Tamaam uloom se (ilm e naafe) faaeda mand ilm hai, ke ye Kitab o Sunnat ki nusoos (ayaat o ahadees) ko yaad karna aur unke ma’ane ko samajhna hai. Aur Quran ki ayat ke ma’ane mein jo cheez Sahaba Ikram رضى الله عنهم o taabaeen e azzaam aur tabe taabaeen se manqool aur saabit hai, is par iktefa karna. Jo unse halaal aur haram, zuhd o taqwa aur parhezgari aur marefat ilaahi waghaira ke masaael milte hain. Inme pehle number par ye ke unme se zaef ko saheeh se alag karna, doosre number par unhi ma’ane par iktefa karne ki koshish aur unke ma’ane ko samajhna. Ye cheez us shakhs ke liye kaafi hai, jisne ilm e naafe ko apna maqsood banaaya aur isko samajhne ki koshish ki aur isme mashghool raha. To jisne is par iktefa kiya aur apni niyyat ko Allah ke liye khaalis rakha aur isse madad talab ki to Allah isme iski madad karega aur uski rehnumaai karega aur hidaayat ataa farmae ga (isko) ilm samajhne ki taufeeq dega aur is ilm ko iske dil mein daal dega. To us waqt ilm ka khaas faaeda haasil hoga aur wo Allah jalle ta’ala ka dar hai, jaisa ke Allah Ta’ala ne farmaya:’

Allah Ke Bando’n Mein Se Darne Waale Ulama Hi Hain.<sup>100</sup>

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Jo shakhs salaf ke kalaam se mu’n modta hai aur unki kutub o talifaat se ilm haasil nahi karta to wo shakhs aisee tamaam qism ki bhalaiyo’n se mehroom rahega. To zahir si baat hai ke wo salaf ke baad aane waalo’n ki paerwee karega aur jis tarha wo baatil sunnat e rasool ﷺ ki mukhalifat mein padh gae, ye bhi unhee’n ki rawish par chal padega.

<sup>100</sup> Surah Faatir: 28; Fadhal Ilm as Salaf A’ala Ilm al Khalaf laa  
Ibne Rajab: P45

## Ijtehaad o Istedlaal Mein Ahle Sunnat wal Jamat Ka Manhaj

**Awwalan...** Kitab o Sunnat ko mazbooti se thaame rakhna aur deen ke usooli (aqeeda) o furui ahkamaat ko sirf unhi 2 cheezo'n se haasil karna aur ikhtelaf ke waqt unhi do (Kitab o Sunnat) ki taraf lautaana aur in dono ke muqable mein aqal, raae, qiyaas, wajaad, kashf aur khuwab waghaira ko pesh naa karna.

Kitab o Sunnat do (2) aise taraazu hain, jinke zariye (logo'n ke) aqwaal o amaal aur eteqadaat ko tola jaata hai. Kitab o Sunnat wo haq hai, jiski paerwee laazim hai aur unhi dono ke zariye haq o baatil mein farq aur tameez hoti hai. Logo'n ki is baat ko jo Kitab o Sunnat ke mutabiq hogi qubool kar liya jaaega aur jo in dono ke mukhalif hogi, wo qaael ke mu'n par maar diya jaaegi. Aur Ahle Sunnat wal Jamat (Ahle Hadees) Quran o Sunnat dono se daleel lete hain aur in dono ke darmiyan koi farq rawaa nahi rakhte. Jis tarha ke ahle bidat ki haalat aur inka wateera hai (aur Ahle Sunnat wal Jamat ka aqeeda hai ke) hadees quran ki wazaahat aur tafseer hai. Hadees aqaaed mein bhi isi tarha hujjat maani jaaegi, jis tarha ahkaam mein hujjat maani jaati hai.

Daleel saheeh o saabit hadees ke zariye qaaem hoti hai. Isi wajah se jo manhaj salaf ke paerukaar hain, inko tum dekhoge ke wo hadees e Rasool Allah ﷺ ko seekhne ka (qasd o iraada karte hain) ehtemaam karte hain aur saheeh o zaeef ke farq ke bade harees hote hain. Isi liye salaf ne zaeef aur mauzoo ahadees ke mutalliq aisee kitabe'n likhi hain jo hadees e rasool ﷺ ki muaawin hain. Kyou'nke unka deen, aqeeda o shariyat aur manhaj isi hadees e rasool ﷺ par qaaem hai aur wo kitabe'n hi unke manhaj ki buniyad hain.

**Saaniyan...** Kitab o Sunnat ko samajhne ke liye salaf o saleheen (Sahaba Ikram ﷺ) ki taraf rujoo karna. Kyou'nke wo tamaam logo'n mein se Allah aur uske Rasool ﷺ ki muraad ko samajhne ke ziyada haqdaar hain. Kyou'nke unho'n ne nuzool e quran ka zamaana bhi paaya hai aur unki tarbiyat Rasool Allah ﷺ ke hatho'n hui hai. Aur wo Rasool Allah ﷺ ke hamesha saath rahe, inko Rasool Allah ﷺ ke aqwaal o af-aal ka pataa tha aur wo (faseeh ul lisaan) khush bayan aur khush kalaam log the. Aur Quran bhi unhi ki zuban mein naazil hua aur khud Allah Rabbul Izzat ne quran mein inko behtar qaraar diya aur fazeelat ataa farmai hai. To unke baad qiyaamat tak aane waale logo'n ke liye wajib aur laazim hai ke wo unhi ki paerwee kare'n, unhi se rehnumaai haasil kare'n aur unhi ke raasta par chale'n (iske dalaal peeche tafseel ke saath guzar chuke hain).

**Saalisan...** Ahle Sunnat daleel ka iltezaam karte hain aur tawilaat ko chod dete hain. Ahle Sunnat ke nazdeek buniyad qaaeda ye hai ke alfaaz zaahiri taur par jis haqeeqat o ma'ane par dalaalat karte hain. Isi ko lena (yaane zahir alfaaz ka etebaar karna) quran sahaba ﷺ ki maadri zuban mein naazil hua ha. Jo shakhs isko samajhna chahta hai wo sahaba ﷺ ki zuban se samajh sakta hai. (unke aqwaal ke zariye) Quran ko 2 tarha se samjha jaa sakta hai.

1. Arabi Lughat ke zariye
2. Sahaba o Taabaeen, tabe-taabaeen aur ulama ke aqwaal ke zariye jo (quran ke) ma'ane ko samajhne aur mutaiyyan karne ke liye sahaba ﷺ o taabaeen ke tareeqa par hain.

Aur ma'ane quran o sunnat ko Allah aur uske Rasool ﷺ ke mutabiq mutaiyyan kiya jaaega.

Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain: *“Maqsood ye hai ke jo kuch Rasool Allah ﷺ le kar aae (yaane in par naazil hua) aur jo kuch inka maqsad Quran o Hadees ke alfaaz ke saath tha, wohi asal ilm o khush-bakhti aur najaat hai”*.<sup>101</sup>

Lekin wo alfaaz jinki muraad aur ma'ane o matlab Allah Rabbul Izzat ne apne Rasool ﷺ par waazeh bayan kar diya hai, chaahе wo alfaaz Quran ke ho'n yaa Hadees ke (jab Nabi ﷺ ne ma'ane ki wazaahat kardi) to ab is ma'ane ko samajhne ke liye ahle lughat ke aqwaal ki taraf rujoo aur iltefaat nahi kiya jaaega. Is soorat mein in ma'ane ko samjhe ke liye har haal mein Allah ke aur uske Nabi ﷺ ke bayan aur wazaahat ki taraf rujoo karna hoga.

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<sup>101</sup> Majmua Fataawa: V17 P355

Iski misaal jaise imaan, islam, kufr o nifaaq, as salah (namaz aur as siyaam (roza) aur hajj aur is jaise doosre alfaaz hain. Unse kya muraad hai, iski wazaahat Allah ke Nabi ﷺ ne tasalli bakhsh farmadi hai, jo-ke kaafi o shaafi hai.

Aur is qaaeda ki furuaat ye hain ke Ahle Sunnat wal Jamat ne aqaad ko bayan karne ke liye sharai alfaaz par hi iktefa kiya hai aur wo istelahaat jo sharai uloom ke andar ilm e mantiq o falsafa ki wajah se daakhil ho gai hain, unko istemaal naa karna. Balke sirey se chod diya jaae.

**Raabea'an...** Ahle Sunnat (ahle hadees) ka ye bhi manhaj hai ke aise mujmal o mahmal alfaaz jin ko (ahle sunnat ke alaawa) ahle bidat istemal karte hain. Inme jo haq o saheeh hote hain, inko bar-qarar rakhte aur tasleem karte hain aur jo baatil o ghalat hote hain, inka inkaar karte hain.

Ibne Abi Al Izz al Hanafi رحمه الله farmate hain: “Nabawi o Ilaahi alfaaz ko bayan aur istemaal karna ahlus Sunnah (ahle hadees) ka manhaj o tareeqa hai”.<sup>102</sup>

Isi wajah se aqeeda islamiya (yaane aqeeda e tauheed) ko logo'n ke saamne salaf o saleheen رضي الله عنهم ke tarz e amal par Quran o Sunnat ke usloob o tareeq ke mutabiq pesh karna wajib aur zaroori hai, naake ek alag anokhe andaaz mein bayan karna.

**Khaamesan...** Ahlus Sunnah (ahle hadees) ka ye bhi manhaj hai ke kisi mas-ala ko bayan karne se pehle yaa kisi cheez par hukum lagaane se qable is baare mein tamaam dalaael ko dekhna yaane poore Quran aur mukammal ahadees ko dekhna aur jamaa karna, phir is baare mein Sahaba Ikram رضي الله عنهم ke mauqif aur aqwaal ko dekhna. Iske baad is mas-ala ko bayan karna aur is cheez par hukum lagaana aur quran ki baaz ayaat ko baaz (yaane ek ayat ko doosri ayat) ke mukhalif qaraar naa dena, to ye yahoodiyo'n ka tareeqa tha. Ke kitab ke ek hissa ko maan lena aur doosre hissa ka inkaar kar dena (tilaawat ke zariye) jis tarha ke quran mein zikr hai:

Phir Un Logo'n Ko Kya Hai Ke Qareeb Nahi Ke Koi Baat Samjhe'n.<sup>103</sup>

فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

<sup>102</sup> Sharah Aqeeda Tahaawiya: P218-223

<sup>103</sup> Surah Nisa: 78

## Aqeeda Salaf o Saleheen ﷺ Ki Khususiyaat o Inferaadiyat

1. Salaf ka aqeeda chashma saafi se haasil kiya hua hai, wo chashma Quran o Hadees hai, jo-ke khwahishaat o shubhaat ke gadley deen se paak hai aur wo mantiq o falsafa jaisi bairuni asar andaaz hone waali ghilazato'n se bhi paak hai.
2. Aqeeda dil mein itmenan o sukoon paeda karta hai aur musalman ko shukook o shubhaat se door karta hai.
3. Ye aqeeda Kitab o Sunnat ki wajah se musalman ke mauqif ko mazboot banaa deta hai, kyou'nke wo jaanta hai ke isme najaat e kubra (badi najaat) hai aur ek munfarid khususiyaat ye hai ke isko sirf wohi jaan sakta hai, jiske paas ye nemat naa ho.
4. Ye aqeeda musalman ko salaf o saleheen (Sahaba Ikram ﷺ) ke saath jodh deta hai.
5. Isme yaqeeni taur par wo khususiyaat hai, jiske zariye Allah raazi hota hai, aur wo Allah ko pasand bhi hai. Rabb ke is farman ke mutabiq:

Tere Parwardigaar Ki Qasam! Ye Imandaar Nahi Ho  
Sakte, Jab Tak Ke Tamaam Aapas Ke Ikhtelafaat  
Mein Aapko Haakim o Faisal Naa Maan Le'n. Phir  
Jo Faisla Aap Kar De'n Unse Apne Dil Mein Kisi  
tarha Ki Tangi Aur Na-khushee Naa Paae'n Aur  
Farmabardaari Ke Saath Qubool Kar Le'n.<sup>104</sup>

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Ye aqeeda is ayat ke tanaazur mein musulmano ki safo'n mein ittehad paeda kardega aur in kalme ko jamaa kar dega (yaane unki baato'n mein phir koi ikhtelaf naa hoga) kyou'nke ye Rabb e Ta'ala ke is farman ko bajaa laana hai, ke:

Allah Ki Rassi Ko Mazbooti Se Thaam Lo, Aur  
Firqo'n Mein Naa Bat Jaao.<sup>105</sup>

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

6. Jo is aqeeda ke saath munsalik ho gaya, uske liye salamati hai aur wo Nabi ﷺ ki basharat ka misdaaq hoga. Jisme Allah ke Nabi ﷺ ne (is giroh ko) duniya mein madad o ghalba aur aakhirat mein najaat aur kaamyabi ki basharat di hai.
7. Is aqeeda ke saath munsalik hona deen par saabit qadam rehne ke asbab mein se sabse badaa sabab hai.
8. Is aqeeda ke haamil shakhs ka akhalaq o sulook yaqeenan bohot mutassir-kun hota hai.
9. Iske saath saath ye iske deen par qaaem rehne ke asbaab mein se bohot badaa sabab hai.
10. Ye Allah ki raza-mandi aur qurb ka bhi ek badaa sabab hai.

<sup>104</sup> Surah Nisa: 65

<sup>105</sup> Surah Aale Imran: 103

## Ahle Sunnat wal Jamat Ki Khususiyaat o Inferaadiyat:

1. Haq par qaaem rehna, isse peeche naa hanta. Jis tarha ke khwahish parast logo'n ki aadat hai. Shaikh ul Islam Ibne Taimiyya رضى الله عنه farmate hain: *"Min-jumla ahle hadees aur ahlus sunnah ke andar jo isteqaamat o paedaari hai, wo ahle kalaam o falsafa ke ulama se kahee'n badh kar hai (yaane unke ulama mein itni isteqaamat nahi hai, jitni aam ahle hadees ke andar hai)".*<sup>106</sup>

Unke andar isteqaamat, marefat aur yaqeen unki tauheed ke saheeh hone aur itteba o ataa-at e rasool ﷺ ki wajah se hai. Shaikh ul Islam Ibne Taimiyya رضى الله عنه farmate hain: *"Maqsad ye hai ke aam momin aur unke ulama 'asj' mein jo yaqeen o marefat, itmenan aur haq par yaqeen bil-jazm aur qatai saabit qadmi hai. Ye aisa maamla hai, jisme kisi ko ikhtelaf nahi. Haa'n, isko ikhtelaf ho sakta hai, jiski aqal khatam kardi gai ho aur deen isse cheen liya gaya ho".*<sup>107</sup>

2. Wo zaman o makan ke mukhtalif hone ke bawajood aqaaed ke baare mein muttafiq o muttahir hain. Abul Qasim Ismail bin Muhammad al Asbahaani رضى الله عنه farmate hain ke: *"Jo cheez is baat par dalaalat karti hai ke ahle hadees hi ahle haq (haq waale) hain aur haq par hain. (wo ye hai ke) Agar tum unke kutub musannafa (jo unho'n ne likhi hain) ka awwal se aakhir tak mutalea kiya jaae, khwah wo qadeem (puraane zamaane ke) ahle hadees ki ho'n, yaa phir zamaana haal ke ahle hadees ki ho'n. Bawajood iske unke shaher alag alag, zamaane alag alag, aur unke darmiyan ki masafato'n ka faasla itna ziyada ke zamane bhar ke safar ke baad unke paas poh'ncha jaae (yaane lamba arsa) magar aqaaed ke baare mein tum inko ek hi tareeqa aur raasta o manhaj par paaoge. Ye ek hi raaste par chalte jaate hain, isse hat-te nahi aur naa hi idhar udhar maael hote hain".*<sup>108</sup>

Aqeeda ke baare mein unki ek hi baat hogi aur sab ne ek hi baat naqal ki hogi. Isme tum koi ikhtelaf nahi dekhoge aur naa hi koi farq, agarche wo farq thoda hi kyou'n naa ho. (yaane thoda sa bhi farq mehsoos nahi karoge, balke agar in baato'n ko jamaa karoge jo unki zubano'n se nikli ho'n aur unho'n ne apne aslaaf se naqal kee'n ho'n to inko aisa paaoge, goya wo ek hi dil se aai hain aur ek hi zuban se nikli hain.) To kya haq par koi isse bhi badh kar daleel ho sakti hai?

3. Ahlus Sunnah ka ye aqeeda hai ke salaf o saleheeh ka tareeqa kaar hi saada, saheeh, saalim, ziyada mohkam aur pukhta hai. Naake ashaab ahlul kalaam ki tarha (you'n kehte hain) ke salaf ka tareeqa aslam, saheeh o saalim hai aur inka (ashaab ahlul kalaam) ka (apna) tareeqa ziyada (a'ala ilm waala aur ziyada mohkam hai).

Shaikh ul Islam Ibne Taimiyya رضى الله عنه is bohtan ka radd karte hue likhte hain ke: *"Tehqeeq unho'n ne tareeqa salaf par jhoot bandha hai aur wo gumrah ho gae hain. Tareeqa e khalaf ki tasdeeq karne mein, wo waazeh taur par jahalat par jamaa hain. Tareeqa e salaf ke zariye salaf par jhoot baandhne mein aur khalaf ke ki tasdeeq ke zariye unki jahalat o gumrahi waazeh ho gae hai".*<sup>109</sup>

Aur isi tarha farmate hain: *"Ye mukhalifeen salaf e mutakallimeen, jab in parkisi muamilaat ko saabit kar diya jaata hai, naa to unke paas haqeeqi ilm hota hai aur naa unke paas Allah Ta'ala ke baare mein aur naa hi iski marefat ke baare mein koi khaalis (khabar) hadees hoti hai aur naa wo is baare mein Quran ki kisi ayat se waqif hote hain, aur naa hi kisi hadees se. To phir ye parda mein ho'nge (yaane qiyaamat ke din Allah ka didaar inko naseeb nahi hoga) (ye mutakallimeen) jo hairan o preshan hain aur siraat e mustaqeem se hatne waale hain. Kaise asmaa o sifaat ke baare mein ziyada ilm waale (aalim) ho sakte hain? Aur kaise Allah ki zaat aur nishaniyo'n ke baare mein ziyada ahkam o mohkam ho sakte hain?"*

<sup>106</sup> Majmua Fataawa: V4 P51

<sup>107</sup> Majmua Fataawa: V4 P49

<sup>108</sup> Al Hujja Fee Bayan al Hujja li Qawaam as Sunnah: V2 P224

<sup>109</sup> Majmua Fataawa: V5 P11

“Sabeqeen awwaleen (sabse pehle imaan laane waale) muhajireen o ansaar se aur un logo’n se jinho’n ne unki paarwee acche tareeqe ke saath ki. Jo-ke Ambiya ﷺ ke waaris hain aur rasoolo’n ke khulafa hain, ye hidayat ki nishani aur andhere mein chiragh hain, jinke zariye (Allah ne) apni kitab ko qaaem o naafiz kiya. Ye isi kitab ko pakad khade hue aur unhi ke baare mein kitab ne (unki fazeelat ko) bayan kiya aur is kitab ko hi unho’n ne bayan kiya. Ye wo log hain, jin ko Rabb ne ilm o hikmat ataa ki aur is ilm o hikmat ke zariye inko tamaam Ambiya ﷺ ke muttabeen (pairukaro’n) par fazeelat isse badh kar in ummatiyo’n par fazeelat di jaae, jinke paas sirey se koi kitab hi maujood nahi”.

“Unho’n ne zahir o baatin ke haqaaeq to jaane, magar unke ghair ki hikmat ko (yaane mutakallimeen ki faham o firaasat ko) naa jaana, agar in dono manaahij ke darmiyan muwaazna naa kiya jaae to jo in dono giroho’n ke darmiyan muqable ke khwahaa’n hain, inko zaroor sharm o hayaa aajaaegi (Unki ma’arefat aur haqaaeq beeni ko dekh kar)”.<sup>110</sup>

4. Salaf o saleheen, Nabi e Kareem ﷺ ke ahwaal o aqwaal aur af-aal ziyada jaanne waale the. Isi wajah se wo tamaam logo’n se badh kar sunnat se mohabbat karne waale the aur Nabi ﷺ ki itteba ko sabse ziyada mehboob jaante the.

Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain: “Jab ye baat hai ke Nabi ﷺ akhlaaq ke lehaaz se sabse badh kar (mukammal akhlaaq waale) the. Aur haqaaeq ko sabse ziyada jaanne waale the aur baat aur haal ke etebaar se sabse ziyada qawee the. To isse ye baat laazim aati hai ke jo Rasool Allah ﷺ ke baare mein sabse ziyada ilm rakhta ho, wo makhlooq mein sabse badaa aalim hoga aur makhlooq mein (tamaam insaano se) ziyada Rasool Allah ﷺ ki muafaqat o iqteda aur paarwee karne waala hoga. To makhlooq mein ye sabse afazal tareen hoga. (aur ye saare ausaaf Sahaba رضي الله عنهم mein hain) aur ye saare usool ahlul hadees ke hain”.<sup>111</sup>

Isse ye baat bhi waazeh ho gai ke logo’n mein se yehi log is baat ke ziyada mustahiq o layaq hain ke yehi “taaefa mansoor” aur “firqa naajiya” (73 firqo’n mein se najaat paane waala firqa) hoga.

Shaikh ul Islam رحمه الله farmate hain ke: “Isse ye baat bhi waazeh hoti hai ke ahle hadees hi tamaam logo’n mein is baat ke ziyada mustahiq hain ke wo “firqa naajiya” ke misdaaq ho’n. Kyou’nke ye wo log hain ke inka oi aisa matboo nahi, jiski ye badi pukhtagi ke saath paarwee karte ho’n, magar sirf Rasool Allah ﷺ hain. (yaane wo sirf Rasool Allah ﷺ ki pariwee karte hain)”.

“Aur ye log Rasool Allah ﷺ ke aqwaal o amaal ko sabse ziyada jaante hain aur saheeh o zaef ka ilm bhi sabse ziyada yehi rakhte hain aur unke aimma isme fuqaahat o samajh-boojh rakhte hain aur uske ma’ane o mataalib ko jaanne waale hain aur sunnat ki itteba karne waale hain. Iski tasdeeq o mohabbat o amal ke zariye wo unse bhi mohabbat rakhte hain, jo sunnat aur Rasool Allah ﷺ se mohabbat rakhta ho aur wo unke dushman hain, jo sunnat ke dushman hain”.

5. Aur ye saheeh aqeeda aur seedhe o saheeh deen ki nashar o ashaa-at par bohot ziyada harees hain, wo deen jo Allah ne apne Nabi ﷺ ko de kar bheja. Isi tarha ahle sunnat wal jamat logo’n ko deen sikhaane aur deen e haq ki taraf rehnumaai karne aur unki khair-khwahi karne ke bhi bohot harees hain, wo logo’n ki khair-khwahi aur mukhalifeen aur bidati logo’n ka radd karte hain.
6. Ahlul Hadees baaqi firqo’n aur giroho’n mein se darmiyana-roo aur motadil hain. Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain: “Ahle islam mein wo haisiyat rakhte hain jo haisiyat islam ki doosre adiyaan ke muqable mein hai”.<sup>112</sup>

<sup>110</sup> Majmua Fataawa: V5 P9

<sup>111</sup> Majmua Fataawa: V4 P140-141

<sup>112</sup> Majmua Fataawa: V7 P284



Ek aur jagah (wastiya) darmiyan raah ikhteyar karne ki wazaahat you'n farmate hain ke: "Ahle Hadees, ahlus Sunnah ne sifaat ke baare mein "motazala:, "jehmiyya:, "mushbeha" ki ba-nisbat in dono mein se darmiyan raah ikhteyar ki hai aur Allah ke af-aal ke baare mein "qadariyya:, "Jabariyya" ke darmiyan hain. Aur Allah ki waeed o azaab ke mutalliq ahlus Sunnah "wae'eediya:, "murjiyya" aur "qadariyya" waghaira se darmiyani raah ikhteyar karte hain. Imaan aur deen ke baare mein "marwariya:, "motazela:, aur "murjiyya" o "jehmiyya" se darmiyani raah iqtheer ki hai aur ashaab e Rasool ﷺ ke mutalliq rawaafiz (shia) o khwaarij se darmiyan raah ikhteyar ki hai".<sup>113</sup>

7. Ahle Sunnat ijtemaiyyat o mohabbat ke harees hain aur ye logo'n ko uski dawat dete aur unko us ittehad e ijtemaiyyat par ubhaarte bhi hain. Aur ye ahle tauheed (ahle aqeeda) ke darmiyan ikhtelaf o firqa-waariyat ko chod dete hain (yaane pasand nahi karte) aur logo'n ko bhi firqa-waariyat aur ikhtelaf se daraate hain aur inka mashoor tareen naam aur pehchaan "Ahle Sunnat wal Jamat" hai. Ye saari baate'n unme kyou'n naa ho'n? Jabke unke imam Muhammad Rasool Allah ﷺ ne unse farmadiya tha ke: "Allah tumhare liye teen (3) baato'n ko pasand karta hai aur teen (3) baato'n ko naapasand karta hai. Ke tum Allah ki ibadat karo aur kisi ko iska shareek naa banaao, yaane shairk naa karo aur tum Allah ki rassi ko mazbooti se thaamlo aur firqo'n mein naa bato".<sup>114</sup>

Aur unke Rabb e Ta'ala ne farmaya:

Tum Un Logo'n Ki Tarha Naa Ho Jaana Jinho'n Ne  
Apne Paas Raushan Daleele'n Aajaane Ke Baad Bhi  
Tafreqa Daala (firqa-waariyat ko hawaa di) Aur  
Ikhtelaf Kiya, Unhi Logo'n Ke Liye Badaa Azaab Hai.  
Jis Dine Baaz Chehre Safed Ho'nge Aur Baaz Siyaah  
Ho'nge.<sup>115</sup>

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ  
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

Syedna Ibne Abbas رضی اللہ عنہ farmate hain: "Ahlus Sunnah ke chehre safed ho'nge aur ahle bidat ke chehre kaale siyah ho'nge".<sup>116</sup>

<sup>113</sup> Majmua Fataawa: V3 P141

<sup>114</sup> Saheeh Muslim: Baab Fee Qaziya Hind: H4367

<sup>115</sup> Surah Aale Imran: 105-106

<sup>116</sup> Fathul Qadeer Ishaq Shawkani: V1 P302

## Ahle Bidat Ka Manhaj Istedlal

Guzishta sutoor mein ahle sunnat wal jamat ka tarz e istedlal aur manhaj bayan kiya gaya hai. Ab zaroori hai ke is jamat se ilaahedgi ikhteyar karne waale ahle bidat ka manhaj bhi bayan kiya jaae.

1. Ahle bidat istedlal mein sharai daleel par iktefa nahi karte, balke yaha'n tak ke wo aqaaed mein bhi iska ehtemaam nahi karte. Balke wo be-sanad aur man-ghadat qisse kahaniyo'n se is tarha istedlal karte hain, jaise wo aqaliyaat ke naam par mantiq o falsafa se istedlal karte hain. Aur wo deen ke baare mein logo'n ke aqwaal se aur jhoote asaar o waqeaat aur mauzoo o man-ghadat ahadees aur in cheezo'n (se jisko wo kashf o zoq ka naam dete hain) tak se istedlal karte hain.
2. Ahle Sunnat ke nazdeek istedlal ke motabar usoolo'n ka ye etebaar o paas nahi rakhte. Balke ye mutashabeaat ki paarwee karte hain aur mutashabeaat ko mohkam ki taraf nahi lautaate aur mujmal se istedlal karte hain.

Mubaiyyan (jiska ma'ane waazeh ho) ki taraf rujoo nahi karte aur ye bashaarat o waeed (azaab) ki ayaat ke darmiyan aur naa hi ayaat e nafee o isbaat ke darmiyan aur naa hi umoom o khusoos ke darmiyan tatbeeq o jamaa karte hain.

Note: Ye is manhaj ki ek misaal hai, Allah ke Nabi ﷺ ki saheeh hadees hai ke: *“Wo qaum kaamyaaab nahi ho sakti, jisne apne muamilaat (hukumat) ko aurat ke supurd kar diya”*.

Is manhaj ke baaz og is hadees ka radd inkaar karte hain. Wo kehte hain: Balke sabaa apni qaum ki haakim o hukumraan thi, kyou'nke uske andar husn tadbeer o maamla-fehmi thi. Jiski wajah se iski qaum, Syedna Sulaiman ؑ ke hatho'n mehfooz rahi. Lehaza aurat haakim bhi ho sakti hai aur parliament ki sadar bhi.

Unki ye baat ghalat aur mardood hai, kyou'nke wo log kafir the aur ye (malika saba) bhi us waqt kafira thi aur agar bil-farz iski hukumat saheeh o sharai hoti to Syedna Sulaiman ؑ iski hukumat ko khatam naa karte, balke isko haakim rehne dete aur uski hukumat bar-qarar rakhte.<sup>117</sup>

3. Ye log sahaba ؓ aur salaf o saleheen ؓ ki tafseer, unke asaar o amaal aur unki seerat o tareeqa aur unki nusoos ko samajhne mein faham o firaasat se har kisi par etemaad nahi karte, balke wo isse doore rehte hain. Aur momino'n ke raaste ke alaawa doosre raaste ki paarwee karte hain.
4. Unki khwahishaat aur unke usool e sharai nusoos ke muafiq o mutaabiq nahi hain.
5. Ye eteqaad mein bhi tawilaat par etebaad karte hain aur Allah ki shaan mein wo baate'n kehte hain jo iske shayaan e shaan nahi hain. Ye fitno'n ki raah dhoondhte hue, mutashabeaat ki tafseer ke darpey hote hain.
6. Ye log nusoos e shariyya ki tafseer apni khwahishaat se karte hain aur ye quran ki ek ayat ki tashreeh doosri ayat se karna saheeh qaraar nahi dete hain aur aise hi laghawii ma'ane par bhi etemaad nahi karte.
7. Taqdeer aur sifaat e baari ta'ala aur doosri aisee samaawi nusoos, jinki gehraai mein jaane se shariyat ne manaa kiya hai, iski gehraai mein jaane ki koshish karte hain.
8. Ye sifaat e baari ta'ala ke baare mein bida'ai alfaaz par etemaad karte hain, jaise jism hai, jauhar hai, arz hai.
9. Unke manhaj ki buniyad baatil o fuzool qism ki bahes o tamhees aur ikhtelafaat o jhagde par hai.
10. In logo'n ko khwahishaat aur logo'n ki raae (aara ar rijaal) aur mauzoo ahadees par bharosa o etemaad karne ki wajah se sanad ki koi parwah aur fikr nahi hai.

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<sup>117</sup> Az Ta'aliqaat Ibne Baaz

11. Ye is ghalat fehmi ka shikar hain ke shariyat o aqal ek doosre ke mukhalif hain aur haqeeqat o shariyat aur unke usool aur shariyat ke darmiyan ikhtelaf hai.

Phir ye apni khwahishaat o aqaliyaat e (mantiq) faasida ko haakim banaate hain aur inko shariyat par tarjeeb dete hain.

### Ahle Bidat Aur fitna Parwar Logo'n Ka Umoomi Manhaj:

**Awwalan:** Ye haq o baatil ko aapas mein khalat-malat kar dete hain. Allama Ibnul Qaiyyim رحمہ اللہ ahle bidat ki haalat ko bayan karte hue you'n raqam taraaz hain: *"Ye log kitab o sunnat (Quran o Hadees) ko apni aqaliyyat (mantiq, falsafa) ke saath takraate hain, wo aqaliyaat jo haqeeqat mein jahaalat hain. Ye apne maamla ki buniyad aise mushtaba o mohtamal aqwaal par rakhte hain, jisme kai ma'ane ka ehtemaal o andesha ho, aur unke ma'ane mein ishtebah hota hai aur lafz mein ijmaal (baat waazeh naa karna) hota hai, jo-ke haq o baatil dono ko shamil hai"*.

To phir jis mein haq hoga, isko qubool kar liya jaaega aur jo baatil hoga isko radd kar diya jaaega. Ye ishteba o iltebaas ki wajah se ilm ka faaeda nahi deta. Phir isme jo baatil ma'ane hota hai, isko wo nusoos e ambiya عليہم السلام (aqwaal e ambiya) ke saath takraate hain. Yehi gumrahi ke paeda hone ka sabab hai aur hamse pehli ummate'n bhi aise hi gumrah huee'n.

Aur bidaat bhi isi tareeqa se hi paeda hoti aur wujood mein aati hain aur agar ye bidat ho, aur ho bhi baatil e mahez to isko qubool nahi kiya jaaega. Balke isko radd karne mein takheer nahi karni chaahiye aur uska inkaar karna chaahiye.

Aur agar is ma'ane mein haq ho to ye bidat nahi hogi, balke muafiq e sunnat saheeh hogi. Lekin agar ye haq o baatil dono par mushtamil ho aur haq o baatil aapas mein khalat-malat ho chuke ho'n, jis tarha ke Rabb e Ta'ala ne farmaya:

Haq Ko Baatil Ke Saath Gad-mad, Khalat-malat Naa  
Karo Aur Haq Ko Mat Chupaao Is Haal Mein Ke Tum  
Haq Ko Jaante Ho.<sup>118</sup>

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

To Allah ne haq ko baatil ke saath milaane aur haq ko chupaane se manaa farmaya hai aur isi labs se talbees hai aur ye tadlees hai. Tadlees is dhoke ko kehte hain, jiska zhaar kuch aur baatin kuch aur ho. Isi tarha haq o baatil ko khalat-malat kar diya jaae to goya (is haq ko baatil ke saath milaane waale ne) baatil ko haq ki soorat mein zaahir kiya. (aur logo'n ko haq banaa kar pesh kiya, haqeeqat mein baatil ye hota hai) to isne tadlees ki, jo-ke mazmoom فعل fe'l hai.

### Ishtebaah o Ijmaal Ki Wazaahat:

Ijmaal e Lafzi: Aisa lafz bolna, ke jiske do (2) ma'ane ho'n. Ek saheeh ho aur doosra ghalat. Sunne waala samjhe ke usne saheeh ma'ane muraad liya hai, halaa'nke iski muraad baatil o ghalat ma'ane hoti hai.

Ma'ane mein ishteba: Ma'ane mein ishteba ki do (2) soorate'n hain. Inme se ek haq ho aur doosri baatil o ghalat. Ye doosro'n ko wahem dilaata hai ke usne saheeh ka irada kiya hai, lekin halaa'nke iski muraad baatil ma'ane hoti hai.

<sup>118</sup> Surah Baqara: 42

Bani e aadam ke gumrah hone ki asal wajah o buniyad mujmal alfaaz aur mushtamba ma'ane hain. Khaas taur par jab in alfaaz ko junooni qism ke zahen mil jaa'e'n. (isse badh kar) us waqt kya haalat hogi, jab khabt, junoon o paagal-pan ke saath ta'assub aur khwahish parasti bhi ho. To us waqt dilo'n ko saabit rakhne waali zaat (Allah) se sawa karke wo tere dil ko apne deen par saabit qadam rakhe aur in andhero'n mein girne se bachaale.<sup>119</sup>

**Saaniyan:** Inka ye daawa hai ke nusoos deen ke liye kaafi nahi aur naa hi nusoos (ayaat e quraniya aur ahadees e mubaaraka) hayat e insani ko munazzaam rakhne ke liye kaafi hain. Is baare main un logo'n ki 2 qisme'n hain:

1. Kuch log ye baat waazeh taur par kehte hain.

Note: Jis tarha turaabi ne waazeh taur par ye baat kahi hai ke wo aqeeda jo Muhammad ﷺ ne pesh kiya, wo is zamana mein nahi chal sakta aur jo ahkaam Allah ne Muhammad ﷺ par nazil farmae hain, wo isi zamana ke liye saheeh o kaar-gar the, daur e haazir mein wo kifayat nahi karte. Ye turabi wo shakhsiyat hai, jisko bade (naam-nehaad) islami leadro'n mein shumar kiya jaata hai. (نعوذ بالله من ذلك)<sup>120</sup>

2. Kuch log ye baat waazeh taur par to nahi kehte, magar unke mazhab ke lawazemaat se yehi samajh aati hai.

Chunache Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain: *“Baaz in ahle kalaam waghaira ke jawab mein jo ye mu'n-shagaafi karte hain ke nusoos mukammal shariyat ke liye kaafi nahi hain. Yaa jo ye kehte hain ke nusoos to shariyat ke daswaa'n (10<sup>th</sup>) hissa ke liye bhi kaafi nahi hain (yaane shariyat ka daswaa'n (10<sup>th</sup>) hissa bhi nusoos mein maujood nahi) ye qaul ahle kalaam aur ahlur raae ke ek giroh ka hai, jaise ke Abul Ma'aali waghaira. Unki ye baat bilkul ghalat hai. Baat wo saheeh hai jo musalman aaima deen ne kahi hai ke nusoos bando'n ke aksar af-aal ke liye kifayat kar jaati hain. Agarche is baat ka kuch logo'n ne inkaar kiya hai, unho'n ne inkaar sirf is wajah se kiya hai ke wo aksar nusoos ke ma'ane ko naa samajh sakey, jo-ke Allah aur uske Rasool ﷺ ke aqwaal hain aur wo aqwaal bando'n ke aksar ahkaam ko shamil kiye hue hain”.*

Dar asal baay ye hai ke Allah ne Muhammad Rasool Allah ﷺ ko *“jawaame ul Kalim”* de kar bheja hai. Aap ﷺ ek aisa mukhtasar kalima bolte, jo ek mazboot aur aam usool hota tha aur wo kalima be-shumar umoomi masaael ko shaamil hota tha. Is taujeeh ke etebaar se nusoos bando'n ke ahkaam ko ghere hue hain.<sup>121</sup>

Imam Shaatbi رحمه الله farmate hain: *“Ye baat (roz e raushan ki tarha) saabit hai ke Nabi ﷺ ko us waqt tak maut nahi aai, jab tak unho'n ne in tamaam deeni o duniyawi umoor ko bayan nahi kar diya, jinki taraf (banda) mohtaaj ho sakta hai. Aur ahle sunnat mein se iski mukhalifat karne waala koi nahi hai. Agar maamla is tarha maane'n, jis tarha bidati log kehte hain to goya wo apni zubaan e haal yaa waazeh taur par ye kehna chahte hain ke shariyat mukammal nahi hai. Balke shariyat mein kuch aisee cheeze'n baaqi reh gai hain, jinka janna waajib yaa mustahab hai. Kyounke agar inka ye aqeeda hota ke shariyat mukammal o akmal aur atmam hai to ye deen mein bidate'n naa ghadte aur naa hi istedraak ki har lehaaz se koshish karte (istedraak kehte hain kisi amr ki talaafi karna, kami poori karna) jo shakhs ye baat kehta hai, wo siraat e mustaqeem se bhatak chuka hai”.*

Ibne Majshoon farmate hain: *“Maine Imam Maalik رحمه الله se suna ke jo shakhs islam mein koi bidat ejaad karta hai, wo (ba-za'am e khaweesh) isko accha samajhta hai. Goya iska ye zahen hai ke Muhammad ﷺ ne deen poh'nchaane mein khayanat ki hai. Halaa'nke Allah Ta'ala ka farman hai: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ yaane Maine*

<sup>119</sup> Al Sawaa'e'eq Al Mursilah: V3 P326-927

<sup>120</sup> Az Ta'aliqaat Ibne Baaz

<sup>121</sup> Majmua Fataawa: V19 P280

*Aajke Din Tumahre Liye Deen Ko Mukammal Kar Diya Hai.*<sup>122</sup> Jo is din deen nahi tha, wo aaj bhi deen nahi ho sakta”.<sup>123</sup>

**Saalisan:** Ye apne hi banae hue qawaaed ke zariye wahee e ilaahi ka radd karte hain. Imam Shaatbi رحمہ اللہ farmate hain: “Teesri baat ye hai ke ye log shariat ke mukhalif aur dushman hain. Kyou’nke Allah Rabbul Izzat ne bande ke liye makhsoos mataalib o turq, khaas wujuhaat ki binaa par mutaaiyyan kiye hain. Aur Allah ne apne awaamir aur nawaahi ke zariye aur waad (Jannat ki basharat) aur waeed (azaab se daraane ke zariye) apni makhlooq ko mukallaf kar diya hai. Aur phir bataa diya ke khair isme hai aur sharr isse aagey badh kar doosro’n ki taraf mutawajje hone mein hai. Kyou’nke Allah zul Jalaal wal Ikram jaanta hai, ham nahi jaante. Aur is (Allah) ne apne Rasool ﷺ ko tamaam jahano’n ke liye rehmat banaakar bheja hai. Magar bidati in tamaam baato’n ko thukraa kar ye samajhte hain ke uske alaawa kuch aur bhi yaha’n turq e khair (khair ke raaste) maujood hain”.<sup>124</sup>

Imam Ibnul Qaiyyim Jauzi رحمہ اللہ farmate hain: “Apnie aqal aur aara ke zariye wahee ka radd karne waalo’n ne 4 badi baato’n ka irtekaab kiya hai”.

1. “Unho’n ne nusoos e ambiya ﷺ ko radd kiya hai.
2. Wahee ke baare mein unho’n ne buraa gumaan rakha ke ye aqal ke manaafi ho ma’ariz hai.
3. Muafiq e aqal nusoos ko radd karke unho’n ne apni aqalo’n ke zariye gunah kiya hai. Kyou’nke jin nusoos ko wo ba-za’am e khaweeh ma’ariz e aqal samajhte hain, wo waazeh taur par aqal ke muafiq hoti hain.
4. Jo unke khud-saakhta usoolo’n ki mukhalifat karta hai, isko ye kafir o gumrah aur bidati kehte hain. Hala’nke jo aqwaal unho’n ne ghadhe hain, wo aqal aur naqal (sharai) dono ke mukhalif hain. Jo naqal (Quran o Hadees) ko yaa unke mukhalif ki raae ko le ye iski raae ko kamzor aur neecha samajhte hain aur jo is raae ko ikhteyar kare, jo unke muafiq ho isko ye kushada aur wasee ur raae kehte hain. Aur ye saari cheeze’n un logo’n mein raaej hain, unke liye Allah ne koi noor e hidayat nahi banaaya aur unke dilo’n tak noor e nabuwwat ki kirne’n nahi poho’nchee”.<sup>125</sup>

**Raabea’an:** Unke manhaj mein ye bhi hai ke ye log islam ke dushmano’n ke liye shukook o shubhaat ka darwaza kholte hain. Imam Ibnul Qaiyyim رحمہ اللہ farmate hain: “Unke liye ye baat layaq o zeba nahi thi ke wo apne liye Quran o Sunnat ke radd ke har darwaza ko kholna pasand kar lete. Kyou’nke islam dushmano’n ke liye ye darwaza khol kar unho’n ne inko nafee aur ta’ateel (Allah ki sifaat se a’ari samajhna) se waqif kar diya hai. Yaha’n tak ke unho’n ne is darwaza ko khola aur unke liye Kitab o Sunnat ki mukhalifat karne ka raasta hamwaar kiya. Jab wo (dushmanaan e islam) unke (khole hue) darwaze se dakhil ho gae aur unhi ke hamwaar kiye hue raaste par chal padey to ye bhi unke saath ho gae. Aur wahee ki mukhalifat ke liye inka ittehad o ijtema ho gaya aur daawa ye kiya (ke wahee) aqal ke mukhalif hai”.

“Ahle Baatil ka radd har etebaar se sunnat par amal karke hi kiya jaa sakta hai. Warna inka radd karna mumkin nahi. Agar banda kuch muamilaat mein sunnat ki paarwee kare aur kuch muamilaat mein sunnat ki pariwi chodkar iski mukhalifat kare to wo jis qadar sunnat ki mukhalifat karega. Ahle baatil itni baat ko hi lekar is par hujjat qaaem kar de’nge aur is par musallat hone ki koshish kare’nge. Is baat se jo haq ke ziyada qareeb hai, unki hujjat ka paaya jaana, ye is cheez se bachna hai, jisne haq se kisi cheez ko chod diya. Jiske saath Allah ne apne Rasool ﷺ ko bheja aur is par apni kitab nazil ki. Pas jisne haq ko chod diya to ye ahle baatil ki in par bohot badi hujjat hai. Aur aap ahle ilm aur ahle kalaam mein se aksar ko

<sup>122</sup> Surah Maaeda: 3

<sup>123</sup> Al Etesaam lish Shatebi: V1 P49

<sup>124</sup> Al Etesaam lish Shatibi: V1 P49

<sup>125</sup> As Sawaae’eq al Mursalah: V2 P988-999

paae'nge ke wo bhi to unke saath jhagadne mein muafaaqat karte hain aur kabhi wo unki haq mein mukhalifat karte hain. Pas ye haq ki mukhalifat karke ahle haq par ghalba haasil karna chahte hain, jo ke naa-mumkin hai”.

“Kyou’nke Alhamdulillah, jo shakhs har tarha se sunnat ki pariwee karta hai, is par ahle baatil kisi bhi tarha hujjat qaaem nahi kar sakte. (haa’n!) agar wo banda chooti ke baraabar bhi sunnat se nikal jaae to ahle baatil is par musallat o haawi ho jaae’nge. Goya sunnat Allah ke qilo’n mein se ek qila hai, jo isme dakhil ho gaya wo aman mein aagaya. Allah Ta’ala ka farman hai:’

Allah Ta’ala Unko Us Waqt Tak Azaab Nahi Dega,  
Jab Tak Aap Inme Maujood Hain.<sup>126</sup>

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

“Siraat e mustaqeem wo raasta hai jo is par chalega wo Allah ko paalega aur ye waazeh daleel hai jo isse raushni haasil karega, hidayat paa jaaega. Jis shakhs ne (mubtil) baatil parast ki thodi se bhi muafaaqat ki (ke wo is muafaaqat ke zariye) isko baatil ki nafee ki taraf le jaaega. Aise shakhs ke liye ahle ilm ne ek misaal bayan ki hai, jo bilkul iske mutabiq hai. Inka kehna hai ke haq ki misaal ek seedhe aur wase’ee raaste ki si hai, jiske ird-gird daaku aur chor hain aur in dakuo’n ke paas ladkiyaa’n hain, jin ko unho’n ne zewaraat aur jhaalardaar chadaro’n ke zariye dekhne waalo’n ke liye sajaya hua hota hai. Jab aadmi waha’n se guzarta hai to wo uske saamne aajaati hain. Agar wo (admi) unki taraf maael hota hai to wo isse baat karne ka irada zaahir karti hain aur isko kuch baate’n kehti hain aur agar ye unki taraf laut jaata hai aur unki baato’n ko qubool kar leta hai to wo usko qatal-gaah ki taraf le jaati hain. Phir jab maut is par dakhil hojaati hai to ye unke hatho’n qaidi ban jaata hai yaa qatal ho jaata hai”.

“To wo aisee qaum mein kaise ladega, jinke qabze mein hathiyaro’n ke saae mein qaidi banaa padaa hai? Balke ye to unke madadgaaro’n mein se ek madadgaar ban jaaega. Dakuo’n mein ek daku ban jaaega”.

“Iski misaal sirf wohi samajh sakta hai, jo raaste ke qazzaqo’n aur dakuo’n ke makr o fareb aur heelo’n se waqif ho”. (وبالله التوفيق والله المستعان)<sup>127</sup>

Imam Barbarahi رَحْمَةُ اللهِ عَلَيْه ki isi baat ke: “Jo unse hidayat o rehnumaai nahi leta, wo gumrah hogaya aur bidati ban gaya:, se ye baat samajh aati hai ke ye cheez ahle sunnat ki khususiyaay mein se ek khususiyat hai, jo isko doosro’n se mumtaaz karti hai. Inka kehna hai ke “wo gumrah o bidati ho gaya” isse pataa chalta hai ke ye dono cheeze’n ek doosre ke saath laazim o malzoom hain. Aise hi laazim o malzoom hain jaise bidat aur firqa-parasti.

Inka kehna hai ke har bidat zalaalat o gumrahi hai. unki ye baat hadees e rasool ﷺ se maa-khaz hai: “Har bidat gumrahi hai”.<sup>128</sup>

Imam Barbarahi رَحْمَةُ اللهِ عَلَيْه farmate hain: “Syedna Umar bin Khattab رَضِيَ اللهُ عَنْهُ farmate hain: kisi se koi uzar qaabil e qubool naa hoga ke wo hidayat samajh kar gumrahi ko ikhteyar kar leta hai aur gumrahi samajh kar hidayat ko chod deta hai. Kyou’nke umoor ki wazaahat kardi gai hai aur hujjat o daleel saabit o qaaem ho chuki (lehaza) uzar bhi munqata o khatam ho chuka”.<sup>129</sup>

Ye asar agar sanad ke lehaaz se munqata hai, magar isi ke ma’ane aur qareeb ul lafz ek aur asar ba-sanad e saheeh Syedna Umar رَضِيَ اللهُ عَنْهُ se hi maujood hai, ke Aap ﷺ ne farmaya: “Allah ke Nabi ﷺ ke zamana mein wahee ke zariye logo’n ka muakheza kiya jaata tha, ab choo’nke wahee munqata ho chuki hai lehaza ham logo’n ke zaahiri amaal ke

<sup>126</sup> Surah Anfaal: 33

<sup>127</sup> As Sawaa’e’eq al Mursalah; V4 P125

<sup>128</sup> Saheeh Muslim: Kitab ul Juma: H2005

<sup>129</sup> Al Ibaanah al Kubra laa Ibne Battah: H162; As Sunnah lil Maroozi: H95

*zariye muakheza kare'nge, jo hamare saamne hain. Hamare saamne jiske zaahiri amaal acche hain, ham is par etemaad kare'nge aur isko apne qareeb kare'nge. Hame'n iske posheeda muamilaat se koi sarokaar nahi, posheeda tanhaai ke muamilaat ka hisaab Allah hi lega aur hamare saamne jiske zaahiri amaal saheeh nahi, ham is par bilkul bharosa nahi kar sakte agarche wo ye kahe ke uske posheeda mamealaat bohot acche hain aur naa ham iski tasdeeq kare'nge".<sup>130</sup>*

Is asar ke manhaj ke baare mein kai masaael saabit hote hain:

Sabse pehle in tamaam mutaharrik tanzeem ka radd hota hai. Jinki dawat ki buniyad Kitab o Sunnat aur asaar e sahaba عليه السلام par nahi hai. (unki jis baat ka radd hota hai wo baat ye hai) ham in baato'n par ek doosre se ittehad karte hain, jin baato'n par ham (dono fareeq) muttafiq hain. Aur jin muamilaat mein hamare ek doosre se ikhtelafaat hain. Ham in muamilaat mein ek doosre se mazerat kar lete hain. Unka ye qaaeda Quran o Sunnat ke bar-aks hai. Quran mein Rabb e Ta'ala ka farman hai:

Wo Aapas Mein Ek Doosre Ko Burey Kaamo'n Se Jo Wo  
Karte The, Rokte Nahi, Jo Kuch Bhi Ye Karte The.  
Yaqeenan Wo Bohot Bura Tha.<sup>131</sup>

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Aagey farmaya:

Unhe'n Unke Aabid o Aalim Jhoot Baato'n Ke Kehne Aur  
Haraam Cheezo'n Ke Khaane Se Kyou'n Nahi Rokte.  
Beshak Buraa Hai Jo Wo Karte Hain.<sup>132</sup>

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ  
السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ

Aur Nabi ﷺ ki hadees hai: *"Tum Mein se jo koi bhi bura kaam dekhe, isko chaahiye ke apne hath se ro-ke aur agar isme iski taaqat nahi to zuban se ro-ke, agar wo ye bhi nahi kar sakta to isko dil mein buraa jaane aur ye (dil se janna) kamzor tareen imaan ki alaamat hai".<sup>133</sup>*

Is baare mein Syedna Umar رضي الله عنه ka qaul hai: Ye baat zahen nasheen rahe ke jis mukhalifat ki mazammat o radd kiya gaya hai. Isse muraad wo mukhalifat hai jo salaf saleheen ke manhaj o aqeeda ke khilaf ho. Magar jo ikhtelaf e masaael o ahkaam ke baare mein ahle ilm ka aapas mein hai. Ye ikhtelaf to Sahaba Ikram عليه السلام mein bhi paeda ho gaya tha. Ye ikhtelaf koi mazmoom ikhtelaf nahi, balke unke is ikhtelaf par Aap ﷺ ki ye hadees saadiq aati hai. Jisko Syedna Umro bin Aas رضي الله عنه ne riwayat kiya hai: *"Ijtehaad karne waala ijtehaad karta hai agar to iska ijtehaad saheeh hai to isko (double) dohra ajar milega aur agar ijtehaad mein isko ghalati lag jaati hai, to isko (single) ek ajar milega".<sup>134</sup>*

Aur ye baat is tarha bhi nahi hai ke jo shakhs kisi ek mamela mein salaf ki mukhalifat kare is par gumrah hone ka hukum lagaa diya jaae. Balke shariyat e ilaahi ki mukhalifat kabhi to kufr tak le jaati hai aur kabhi fisq (gunah) tak le jaati hai aur kabhi sirf ma'asiyat aur ghalati tak hi poh'nchati hai.

In tamaam logo'n mein se jo ghalati o khata karne waala hai, wo shakhs salaf ke qawaaed usool ki taazeem to karta hai, magar iska apna ijtehaad yaa phir is par us kitab ka asar ho jaata hai. Jo isne padhi hoti hai, yaa wo apne ustad ka asar qubool kar leta hai. In baato'n mein kisi ek baat ki wajah se wo is maamla mein salaf ki mukhalifat karta hai.

<sup>130</sup> Saheeh Bukhari: Kitab ush Shahadaat: H2641

<sup>131</sup> Surah Maaeda: 79

<sup>132</sup> Surah Maaeda: 63

<sup>133</sup> Saheeh Muslim: Kitab ul Imaan: H49

<sup>134</sup> Saheeh Bukhari: Kitab ul Etesaam: H6919; Saheeh Muslim: Kitab ul Akhdiya: H1716

Hamari ye raae un logo'n ke baare mein hai jo faut ho chuke hain. Magar jo zinda hain, wo fitna se bach nahi sakte. (Jo log faut ho chuke ho'n) unme se Imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ, Ibne Hajar رَحْمَةُ اللهِ عَلَيْهِ aur baaz salaf ke baare mein ye bhi milta hai ke unho'n ne baaz “sifaat e ilaahi” mein taaweel ki hai, jis tarha ke mujahid waghaira. Ye wo log hain jinke baare mein sabko maloom hai ke ye sacche aur khare log the. In usoolo'n ki paasdaari o taazeem karne waale the, jin usoolo'n par Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ amal paera the.

Syedna Umar رَضِيَ اللهُ عَنْهُ ka farmana: “رَكِبَهَا (Wo is gumrahi ko hidayat samajh kar ikhteyar kar leta hai) ye is ijtehaad ki taraf ishara hai, jo ijtehaad o sunnat ke mukhalif ho”.

Is baare mein Imam Ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ farmate hain: “Ahle kalaam zan o takhmeen aur kamzor raae aur in cheezo'n ki paerwee karte hain, jo nafs e ammaara chahta hai. Ye cheeze'n (khwahishaat) insan ko is martaba se bhi gardaati hain, jiska wo mustahiq hota hai. Agar koi shakhs (ahle kalaam mein se) is tareeqa par jaddo-jahad karta hai, jo tareeqa unke ghair (ahle sunnat) ka nahi hai, to mutlaq kasrat jaddo-jahad mein koi fazeelat ka pehlu nahi hai”.

Balke fazeelat to isme hai ke adhi seedhi raah par chale aur hidayat ki paerwee kare, jis tarha ke ek asar mein mazkoor hai: “Bidat, bidati mein jitni ziyada koshish aur ijtehaad karta hai, wo Allah se itna hi ziyada door ho jaata hai”.<sup>135</sup>

Rasool Allah ﷺ ne khawarij ke baer mein farmaya: “Unki namazo'n ke saamne tum apni namazo'n ko haqeer jaanoge aur unke rozo'n ke saamne tum apne rozo'n ko haqeer jaanoge aur unki qiraa-at e quran (quran padhne) ke saamne apni qiraa-at ko haqeer samjhoge. Wo quran padhe'nge magar quran unke halaq se neeche nahi utrega. Wo deen se aise nikal jaae'nge, jaise teer kamaan se nikal jaata hai”.<sup>136</sup>

Ahle bidat jo hamare hi qibla ki taraf mu'n karke namaz padhte hain, jaise (shia) rawaafiz, qadariyya, jehmiyya waghaira ke andar ilm o amal ke baare mein wo jaddo-jahad dekhi jaati hai. Jo ahle sunnat mein nazar nahi aati aur is tarha ki tehreek o harkat bohot saare ahle kitab (yahoodi, isaai) aur mushrikeen mein bhi dekhi jaa sakti hai. Lekin isme unki niyyat o iraada bhi neki o acchai ka hota hai. Jis tarha ki (qazi) Fuzail bin Ayaaz رَحْمَةُ اللهِ عَلَيْهِ Allah ke is farman ke mutalliq farmate hain:

Taa-ke wo (Allah) tum ko azmaale ke tum mein kaun acche amal karke laata hai.<sup>137</sup>

لَيُلَوِّكُمُ اللَّهُ أَجْسَدَ مَا تَرَوْنَ

“Aur ahsan ka ma'ane “ikhlaas” khaalis Allah ke liye aur “aswab” ka ma'ane saheeh sunnat ke mutabiq hai. Baaz logo'n ne kaha: Aye Abu Ali! “ikhlaas o aswab” ka kya matlab? Unho'n ne farmaya ke kabhi amal khaalis Allah ke liye to hota hai magar “aswab” yaane saheeh sunnat ke mutabiq nahi hota to wo qubool nahi kiya jaata aur isi tarh kabhi “aswab” yaane sunnat ke mutabiq to hota hai, lekin wo khaalis Allah ke liye nahi hota to bhi qubool nahi hoga. Amal us waqt tak qubool nahi hota jab tak “ikhlaas o aswab” dono sharte'n baek waqt ekatthi naa ho'n”.<sup>138</sup>

Syedna Umar رَضِيَ اللهُ عَنْهُ ka ye farman: “حَسْبُهَا هُدًى ke wo is (gumrahi) ko hidayat samajhta hai” Quran e Majeed se maa-khaz hai:

Aur Wo (Gumrahi Par Hote Hue Bhi) Samajhte Hain Ke Wohi Hidaayat yaafta Hain.<sup>139</sup>

وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

<sup>135</sup> Al Haliya laa Ibne Naeem: V3 P9

<sup>136</sup> Saheeh Bukhari: Kitab ul Manaaqib: H3414; Saheeh Muslim: Kitab uz Zakaat: H1064

<sup>137</sup> Surah Mulk: 2

<sup>138</sup> At Tase'eniya lish Shaikh ul Islam: 962

<sup>139</sup> Surah Araaf: 30



Surah Kahaf mein hai:

(Aye Nabi ﷺ!) Aap Keh Deejiye Ke Agar (tum kaho to)  
Main Tumhe'n Bataa Du'n Ke Ba-etebaar e Amaal  
Sabse Ziyada Khasaare Mein Kaun Hain? Jinki Zindagi  
Ki Tamaam Tar Koshishe'n Be-kaar Ho Gaae'n Aur Wo  
Is Gumaan Mein Rahe Ke Wo Bohot Acche Kaam Kar  
Rahe Hain.<sup>140</sup>

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Doosra mas-ala Syedna Umar رضي الله عنه ke is qaul se saabit hota hai: “Wo is manghadat aur khud-saakhta qaaede ka radd hai, jiska lab e lubaab ye hai ke jo log aqeeda (tauheed) aur (muamilaat) mein sunnat e rasool ﷺ ki mukhalifat karte hain, inka radd aur inkaar naa kiya jaae”.

(Ye qaaeda is liye baatil hai ke) iska radd o inkaar ka maqsad kisi khaas shakhs aur uski zaat ka maqsood nahi hota, balke asal maqsad Allah ke raaste mein iski shariyat o manhaj ko har fuzool shae se paak o zaahir karna hota hai aur kitab o sunnat se iske darj e zail dalaael hain:

**Quran e Majeed mein farman e Baaro Ta'ala hai:**

(Aye Nabi ﷺ!) Aap Keh Deejiye Ke Agar (tum kaho to)  
Main Tumhe'n Bataa Du'n Ke Ba-etebaar e Amaal  
Sabse Ziyada Khasaare Mein Kaun Hain? Jinki Zindagi  
Ki Tamaam Tar Koshishe'n Be-kaar Ho Gaae'n Aur Wo  
Is Gumaan Mein Rahe Ke Wo Bohot Acche Kaam Kar  
Rahe Hain.<sup>141</sup>

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Ek muqam par farmaya:

Jab Raaste Mein Tumko Koi Salam Kare to Usko Tum  
Ye Naa Kho Ke Tu Momin Nahi Hai! Tum Duniyawi  
Zindagi Ke Asbaab Ki Talash Mein Ho, Allah Ta'ala ke  
Paas Bohot Si Ghanemate'n Hain, Pehle Tum Bhi (To)  
Aise Hi The, Phir Allah Ta'ala Ne Tum Par Ehsaan  
Kiya. Lehaza Tum Zaroor Tehqeeq o Taftesh Kar Liya  
Karo.<sup>142</sup>

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ  
الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ  
اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا

Ek aur muqam par Allah Ta'ala ne farmaya:

Tum Mein Se Baaz Duniya Chahte Hain Aur Baaz  
Aakhirat Ka Iraada Rakhte Hain (Apne Amaal Ke  
Zariye).<sup>143</sup>

مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ

Nez farman e khuda-wandi hai:

<sup>140</sup> Surah Kahaf: 103-104

<sup>141</sup> Surah Kahaf: 103-104

<sup>142</sup> Surah Nisa: 94

<sup>143</sup> Surah Aale Imran: 152

### Ahadees e Nabawiyya ﷺ:

Syeda Ayesha ؓ bayan farmati hain ke Rasool Allah ﷺ ne farmaya: “Main nahi samajhta ke *falaa’n flaa’n shakhs hamare deen ko kuch samajhta ho*”.

Syedna Laith bin Sa’ad ؓ jo is hadees ke raawiyon mein se ek raawi hain, farmate hain: “Ye dono shakhs *munafeqeen mein se the*”.<sup>145</sup>

Haafiz Ibne Hajar ؓ Fathul Baari mein farmate hain: “Rasool Allah ﷺ k azan o gumaan wo nahi tha, jisse shariyat ne manaa kiya hai. Balke ye to ek qism ka daraana tha. Lehaza jis shakhs ki kaifiyat in dono shakhson jaisi ho, unke baare mein aise khayalaat ka izhaar karna mana nahi hai. Haa’n! jis zan o gumaan se mana kiya gaya hai, wo ye hai ke ek shakhs deendar hai, iske baare mein aise khayalaat ka izhaar naa kiya jaae, taa-ke iska deen o izzat dono salamat rahe’n”.<sup>146</sup>

Syeda Fatima bint Qais ؓ farmati hain: “Main Nabi e Kareem ﷺ ke paas aai, maine arz kiya ke mujhe Abu Jaham aur Moawiya ne nikah ka paegham bheja hai. To Rasool Allah ﷺ ne farmaya: Moawiya to ghareeb aadmi hai, iske paas to maal o daulat hi nahi aur rahi baat Abu Jaham ki to wo apni laghi kandhe se utaarta hi nahi”.<sup>147</sup> aur Saheeh Muslim ki riwayat mein hai ke “Abu Jaham aur to’n ko bohot ziyada maaren waala hai”.<sup>148</sup>

Ye baat waazeh hai ke Sahaba Ikram ؓ ke fazaal o mahaasin aur unki nekukaari mein kisi ko koi shak nahi hai. Magar ye muqam khair-khwahi aur mashwara ke etebaar se aisa muqam hai, jaha’n daraana hi maqsoos tha. Lehaza maqsad o matlab se ziyada (muhaasin waghaira) zikr nahi kiye aur yaha’n muhasin aur khubiya’n bayan karne ki zaroorat bhi nahi thi. Kyounke isse zahen mein tashweesh o karb paeda hota aur wo unki ghalatiyon se nazar pher leti aur unki ghalatiyon ko bohot chota aur haqeer samajhti aur agar Allah ke Nabi ﷺ khoobiya’n zikr karte to shayad wo in khubiyon ko le leti aur unki ghalatiyon o aebo’n ko bhool jaati. To isse asal maqsad faut ho jaata. Jisko Aap ﷺ ne shuru mein bayan kiya tha, wo maqsad in dono sahabiyon ka radd tha (ke unse nikah naa karo).

Syeda Ayesha ؓ farmati hain: “Hind bin Utba Rasool Allah ﷺ ke paas aai aur arz kiya: Aye Allah ke Rasool ﷺ! Abu Sufiyan ek kanjus aadmi hai, wo hame’n itna kharcha bhi nahi deta jo mere aur mere baccho’n ke liye kaafi ho. Ha’n! albatto (us waqt hame’n kaafi hota hai) kya main iske maal se kuch le loon aur isko is baat ki khabar tak naa ho. To Aap ﷺ ne farmaya ke itna iske maal se lelo, jisse tumhara aur tumhare baccho’n ka guzaara ho jaae”.<sup>149</sup>

Ye dalaael thaathe’n maarte samandar ki chand boonde’n thee, warna is baare mein dalaael bohot hain. Khaas taur par kutub e jirah o tadeel to is mauzoo se bhari padi hain. Misaal ke taur par chand waqaaat pesh e khidmat hain:

#### 1. Ibrahim bin Yazeed an Nakhai ؓ:

Unke baare mein Imam Sha’aba ؓ farmate hain ke: “Ye wo shakhs hai jo Masrooq ؓ se riwayat bayan karta hai, lekin isne masrooq se kuch nahi suna”.

<sup>144</sup> Surah Tauba: 47

<sup>145</sup> Saheeh Bukhari: Kitab ul Adab: H6067

<sup>146</sup> Fathul Baari Sharah Saheeh Bukhari: V10 P485

<sup>147</sup> Sunan Abu Dawood: Kitab ut Talaq: H2284; Sunan Nisai: Kitab an Nikah: H3245 Allama albani ne isey Saheeh kaha hai.

<sup>148</sup> Saheeh Muslim: Kitab ut Talaq: H47

<sup>149</sup> Saheeh Bukhari: Kitab un Nafqaat: H5364

Unhi ke baare mein Imam Zahabi رحمہ اللہ farmate hain: “*Ye saheeh tarha arabi nahi jaanta tha aur kabhi kabhaar e’eraabi ghalati bhi kar jaata tha. Inka ek aur aeb bhi jirah o ta’adeel mein mohaddiseen bayan karte hain ke ye Syedna Abu Huraira رحمہ اللہ ko ghair faqeeh kehta tha*”.<sup>150</sup>

Kya aap ye tasawwur kar sakte hain ke Ibrahim bin Yazeed Nakhai رحمہ اللہ jo ahle ilm se hai (iske bawajood) iski koi khoobiya’n aur fazeelat naa ho?

Kyou’n nahi! zaroor hain, magar yaha’n raawi mein zoaf waali cheeze’n bayan karna maqoos thee’n, iske alaawa doosra koi maqsad naa tha.

2. Shuaib bin Maimoon al Waasti:

Abu Haatim farmate hain: “*Ye majhool hai*”

Imam Bukhari رحمہ اللہ farmate hain: “*is par kalaam hai*”.

Ibne Hibban رحمہ اللہ farmate hain: “*ye mashoor raawiyo’n se mukar riwayaat naqal karta hai*”.

Haafiz Ibne Hajar رحمہ اللہ farmate hain: “*Zaeef aabid hai*”.<sup>151</sup>

Iske baad aap in sawalaat ko talash kare aur in par ghaur kare’n jo sawal shagirdo’n ne apne shuyooq o asaateza se (doosro’n ke baare mein) kye hain.

3. Abdur Rahman bin Abdullah al Umri:

Chunache Abu Obaid al Ajri farmate hain ke maine Abu Dawood رحمہ اللہ se Abdur Rahman bin Abdullah al Umri ke baare mein sawal kiya, to Abu Dawood رحمہ اللہ ne farmaya: “*Iski bayan karda hadees mat likho*”.

4. Khalid bin Umar al Saeedi:

Aur kehte hain ke maine Abu Dawood رحمہ اللہ se suna wo Khalid bin Umar al Saeedi ke baare mein farmate hain: “*ye kuch nahi*” (yaane ruwaat e hadees mein iski koi haisiyat nahi hai).

5. Abdul Quddus ash Shaafi:

Abu Ubaid kehte hain ke maine Abu Dawood رحمہ اللہ se Abdul Quddus Shafi ke baare mein poocha to unho’n ne farmaya: “*Ye kuch bhi nahi aur uska beta bhi battar hai*”.

Aimma ka un logo’n par tanqeed karna difaa e deen ke liye tha aur is baat ki dawat thi ke har raawi ko wo muqam do jiska wo layaq o haqdaar hai. Ye unki deeni hamiyat o ghairat thi aur ummat ke liye khair-khwahi aur haq ka iqraar tha. Wo is baare mein kabhi kisi malaamat karne waale ki malaamat se nahi dare, bawajood is baat ke, ke jin par aimma ne jirah ki hai wo deendaar aur saahab e fazeelat log the. Agar koi kutub e tareekh ko padh kar dekhe to wo unke bade fazaael o manaaqib paaega. Phir wo is jirah aur in uyoob ko bohot haqeer o kamzor samjhega, jo a’asr e haazir ke ulama e haq ne mukhalifeen par (jo jirah) ki hai.

Unke aur in ki tanzeemo’n ke jo uyoob bayan kiye hain, in baato’n se koi ye naa samjhe ke ham ahle bidat aur ghalat manhaj par chalne waale musalman logo’n ki nekiyo’n ko raaegaa’n o baatil qaraar dete hain. Jis tarha baaz logo’n ne ye nateeja nikaala hai aur dushmani ki wajah se in ulama par ye ilzaam lagaaya hai, jo ulama manhaj e salaf par chal rahe hain. Balke ham to unhe’n ye kehte hain ke unki namaz o roza, hajj, zakat aur doosre amaal e saaleha inko faaeda de’nge. Baaqi inka maamla qiyaamat ke din Allah ke supurd hai. Lekin duaate (khutba o waezeen) par ye baat laazim hai ke wo logo’n ko unki bidato’n aur ghalatiyo’n se daraae’n.

<sup>150</sup> Mizaan ul Etedaal: V1 P84

<sup>151</sup> Tehzeeb ut Tehzeeb: V2 P905

Imam Barbarahi ؒ farmate hain: “Ye is liye ke ahle sunnat wal jamat ko (Sahaba Ikram ؓ) ne poore taur se waqif karaaya aur logo’n ke liye unke saamne iski wazaahat ki (to ab) logo’n par (in dono) ki itteba o paerwee laazim hai”.

Ye baat pehle guzar chuki hai ke deen e islam sirf wohi hai, jis par Allah ke Nabi ﷺ aur Sahaba Ikram ؓ amal paera the aur yehi deen hai. Jisko Allah ne apne bando’n ke liye pasand kiya aur chuna hai. Deen e islam ke laawa Allah ke yaha’n koi deen qaabil e qubool nahi. Chunache irshad e Baaro Ta’ala hai:

Jo Shakhs Bawajood Raah e Hidayat Ke Waazeh Ho  
Jaane Ke Rasool Ki Mukhalifat Kare Aur Tamaam  
Momino’n Ki Raah Chodkar Chale, Ham Usey Udhar Hi  
Mutawajje Kar De’nge Jidhar Wo Khud Mutawajje  
Hua. Usey Dozakh Mein Daal De’nge. Wo Bohot Hi  
Buree Jagah Hai.<sup>152</sup>

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Allah ne apne bando’n ko is cheez ki itteba o paerwee ka hukum diya hai, jo isne apne Rasool e Kareem ﷺ par nazail farmai hai. Allah Ta’ala ka farman hai:

Tum Log Uski Paerwee Karo, Jo Tumhare Rabb Ki Taaf  
Se Aai Hai Aur Allah Ta’ala Ko Chodkar Doosre  
Rafeeqo’n (Dosto’n) Ki Itteba Mat Karo.<sup>153</sup>

اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

Imam Barbarahi ؒ farmate hain: “Ye baat jaan lo, Allah aap par rahem kare, deen Allah tabaarak wa ta’ala ki taraf se aaya hai. Ye logo’n ki aqalo’n par aur naa hi unki aara o aqwaal se taiyaar hua aur is (deen) ka ilm bhi Allah aur uske Rasool ﷺ hi ke paas hai. Pas aap zarra bhar bhi apni khwahishaat ki paerwee o itteba naa karo (agar aisa karoge) to deen se nikal jaaoge aur agar deen se nikal gae to islam se kharij ho jaaoge. Phir tumhare liye koi heel o hujjat nahi rahegi”.

“Yaqeenan Rasool Allah ﷺ ne apni ummat ke liye sunnat ko bayan kar diya hai aur apne Sahaba Ikram ؓ ke saamne iski wazaahat farmadi hai aur Sahaba Ikram ؓ ki jamat sawaad e aazam hai aur sawaad e aazam hi haq aur ahle haq hain”.

Musannif ؒ ye baat bayan kar rahe hain ke Allah ne deen (islam) ko har lehaz se mukammal kar diya hai. Chaahe wo aqaaed ho’n yaa muamilaat ya ibadaat, ahkamaat o muamilaat ke lehaz se ho yaa phir sulook o akhlaaq ke lehaaz se ho. Farman e Baaro Ta’ala hai:

Aaj Ke Din Maine Tumhare Liye Tumhare Deen Ko  
Mukammal Kar Diya Hai Aur Apni Nemat Ko Tum Par  
Poora Kar Diya Hai Aur Tumhare Liye Deen e Islam Ko  
Pasand Kiya Hai.<sup>154</sup>

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا

Allah ke Nabi ﷺ us waqt tak faut nahi hue, jab tak Allah ne unke zariye hujjat qaaem naa kardi aur unke zariye dalaael bhi bayan kar diye. Ye ek badi nemat aur ehsaan e azeem hai. فَلِلَّهِ الْحَمْدُ وَالشُّكْرُ وَالْمِنَّةُ

<sup>152</sup> Surah Nisa: 115

<sup>153</sup> Surah Araaf: 3

<sup>154</sup> Surah Al Maaeda: 3

Allah ki azeem nemato'n mein se ek nemat ye bhi hai ke usne is deen ki hifazat ka zimma khud hi liya hai (Allah Ta'ala ne) quran ko har qism ki tehreef o tasheef aur har qism ki kamee o ziyaadati se mehfooz rakha. Allah Subhanahu wa Ta'ala ka irshad hai:

Yaqeenan Hamne Hi Is Quran Ko Nazil Kiya Hai Aur  
Ham Khud Hi Uski Hifaazat Karne Waale Hain.<sup>155</sup>

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Quran ki hifazat ye bhi hai ke is cheez ki hifazat ki jaae jo quran ki wazaahat o tibbiyeen karti hai. Yaane tafseer aur sunnat (hadees). Is (hadees) ke baghair kisi ek lamhe ke liye bhi ye baat mumkin nahi ke wo aqaaed ke bade bade masaael ko jaan sakey. Aur hadees ke baghair bohut saare masaael halal o haraam ko janna bhi mumkin nahi. Balke is (hadees) ke baghair kisi ke liye ye baat bhi mumkin nahi ke wo ye jaan sakey ke wo apne Rabb ki ibaadat kis tarha karega, chaahе wo ibaadat namaz ho yaa roza, hajj ho yaa zakat waghaira.

Jab Allah Ta'ala kisi baat ka iraada farmata hai to uske liye asbaab bhi paeda farma deta hai. To Allah ne hifazat Quran o Sunnat ke liye asbaab paeda kiye hain. To uske liye is Mubarak giroh ko chun liya jo sahba (رضي الله عنهم) ka giroh hai. Jisko apne Nabi (ﷺ) ki rafaayat ke liye pasand farmaya aur apne deen ki nashar o ashaa-at aur in (Sahaba Ikram (رضي الله عنهم) ) ke baad waalo'n tak deen poh'nchaane ke liye chun liya aur tera Rabb jo chahta hai paeda karta hai aur jisey chahta hai chun leta hai. Sahaba Ikram (رضي الله عنهم) ne Nabi e Paak (ﷺ) se is azeem nemat ko har tarha se haasil kiya, aur is ahem o bade kaam ko khush usloobi se adaa kiya aur unho'n (Sahaba Ikram (رضي الله عنهم) ) ne apni azeem tar koshishe'n isme sarf kardee'n. Jab Sahaba Ikram (رضي الله عنهم) ka daur khatam ho gaya. To is muqam par ek aur giroh is nemat ko thaamne ke liye muntazir khada tha, jisko Allah ne is deen ki hifazat ke liye paeda kiya tha, wo giroh taabaeen ka giroh hai. Jinho'n ne Nabi (ﷺ) ke sahaba (رضي الله عنهم) se ilm haasil kiya to unho'n ne bhi deen ko bade acche andaaz mein buland o qaaem kiya (yaane wo deen ko lekar uthe) is tarha jab ek giroh khatam hota to doosra giroh aajata, jisko Allah Ta'ala ne mazboot imaan, ilm e naafe aur amal e saaleh se nawaz rakha hota hai. Wo is azeem kaam ko mukammal ikhlaas aur koshish ke saath uthaa leta hai, apne baad waalo'n ki taraf badha deta aur unke hatho'n mein thamaa deta hai. Yehi silsila qiyaamat tak chalta rahega.

Ye Allah ka is ummat par fazal o ehsan hai, iski wajah ye hai ke hamare Nabi (ﷺ) aakhri Nabi hain, unke baad koi nabi nahi aaega. Aur naa hi quran ke baad koi aur kitab naazil hogi aur Aap (ﷺ) ki ummat qiyaamat tak baaqi rahegi. Kyou'nke ye ummato'n mein se aakhri ummat hai, to Allah ki wase'e rehmat ne ye taqaaza o faisla kiya ke usne har zamana mein aise log paeda kar diye jinho'n ne difa'a e deen ki khatir apni tamaam tar salahiyate'n is par sarf kar dee'n. Kitab o Sunnat ke tawassut se (yaane Kitab o Sunnat ka ilm haasil karke) isko logo'n tak poh'ncha diya, taa-ke logo'n ke liye Allah ke Rasoolo'n ke aajaane ke baad koi hujjat o daleel naa rahe.

Imam Barbahari (رحمته الله) kehte hain: *“Jo deen se niklega to wo islam se kharij ho jaaega,”*

Munaasib hai ke Imam Ibne Jareer (رحمته الله) ki Allah Ta'ala ke is farman ki tafseer zail mein naqal kardi jaae.

Pas Jin Logo'n Ke Dilo'n Mein Kajee (tedha-pan) Hai,  
Wo To Uski Mutashaaba Aayato'n Ke Peeche Lag Jaate  
Hain.<sup>156</sup>

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ

Syedna Qataada (رحمته الله) jab ye ayat padhte to farmate: *“Agar isse muraad hururiya (khawarij aur sabaai) shia nahi to phir main nahi jaanta ke wo kaun log hain. Allah ki qasam! Ahle Badar aur Ahle Hudaibiya jo-ke Rasool Allah (ﷺ) ke saath bait e rizwan ke mauqa par maujood the, muhajireen o ansaar mein se logo'n ke liye ek khabar hai. Jo is khabar ko talab kare aur har us shakhs ke liye ibrat hai, jo ibrat pakadna chahta hai aur us shakhs ke liye bhi*

<sup>155</sup> Surah Hijr: 9

<sup>156</sup> Surah Aale Imran: 7

jo aqal o basaarat rakhta hai. Jab khawarij ka zahoor hua to us waqt madeena, Iraq o sham mein kai Sahaba Ikram رضي الله عنهم maujood the. Aur Aap ﷺ ki azwaaj e mutahharaat رضي الله عنهم bhi zinda thee'n. Inme se naa koi mard aur naa hi koi aurat kharji hua aur naa hi unho'n ne is cheez par razamandi ka izhaar kiya. Jis par khawarij amal paera the aur naa hi kabhi unki taraf maael hue".

Balke wo to Allah ke Rasool ﷺ ki hadees ke zariye unke uyoob (jo Nabi ﷺ ne bayan farmae the) bayan karte aur unki nishaniya'n o alamaat zikr karte, jo Rasool Allah ﷺ ne bataai thee'n.

Balke Sahaba Ikram رضي الله عنهم to apne dilo'n mein unke liye bughz aur zubano'n ke zariye dushmani rakhte the aur jab wo maidan mein ek doosre se miley to Allah ne Sahaba Ikram رضي الله عنهم ke hatho'n inpar sakhti ki. Allah ki qasam! Agar khawarij ka maamla saheeh hota to ye muttahid rehte, jabke ye gumrah the, tabhi to firqo'n mein bat gae.

Aur is tarha har wo maamla jo Allah ke alaawa kisi aur ki taraf se ho, isme shadeed qism ka ikhtelaf hota hai, wo is cheez par ek lamba arsa chimtey rahe to kya wo uske zariye kaamyab ho gae? Yaa phir unho'n ne iske zariye najaat paai? SubhanAllah! Is qaum ke baad maine aane waale pehlo'n se ibrat kyou'n nahi pakadte? Agar ye log hidayat par hote to zaroor Allah inko ghalba ataa karta, inko kaamyab karta aur unki madad karta, lekin ye baatil tareeqe par the. Allah ne inko jhoota qaraar diya, (logo'n ke zariye) aur unki daleel ko baatil kar diya.

Tum (ghaur o fikr ke baad) dekhoge ke jab kabhi bhi inka koi giroh nikla, Allah ne unki bato'n ko jhutlaa diya aur unke khoono'n ko logo'n ke zariye bahaa diya. Unse bacho, Allah ki qasam! Ye inka bura deen hai, isse door raho. Allah ki qasam! Yahoodiyat bidat hai, isaiyat bidat hai, (hururiya) kharjiyat bidat hai, sabaiyat (shi-iiyyat) bidat hai. Naa hi Allah Ta'ala ne is baare mein kitab naazil farmai. (yaane kitabullah mein unke haq mein kuch nahi kaha) aur naa inko Nabi e Kareem ﷺ ne sunnat qaraar diya hai. (yaane sunnat mein bhi is baare mein kuch nahi kaha)

Imam Barbarahi رحمته الله farmate hain: "Jisne deeni muamilaat mein kisi ek maamla mein bhi Nabi e Kareem ﷺ ke Sahaba Ikram رضي الله عنهم ki mukhalifat ki, isne yaqeeni taur par kufr kiya".

## Kufr ki do (2) qisme'n hain:

1. Kufr e Eteqaadi: Is kufr ki wajah se insan millat e islamiya se kharij ho jaata hai.
2. Kufr e Amali: kufr e amali ka murtakib us waqt tak daaera islam mein rehta hai, jab tak wo aise amaal sar-anjaam naa de, jo-ke imaan ke manaafi ho'n. Masalan butho'nko sajda karna aur Quran e Majeed ki tauheen karna waghaira.

(Note): Ye taqseem ahle ilm ke yaha'n mashoor o maroof hai. Ye koi man-ghadat aur nai taqseem nahi hai. Ibnul Qaiyyim al Jauzi رحمته الله farmate hain: "Yaha'n ek aur qaaeda hai, wo ye ke kufr ki 2 qisme'n hain":

1. Kufr e Amali
2. Kufr (Hajoo) Inkaari o Enaadi kufr

Kufr Hujoodi o Inkaari: Ye hai ke insan is cheez ka inkaar kare, jiske baare mein wo jaanta hai ke ye baat Muhammad ﷺ Allah ki taraf se lekar aae hain aur Allah ke asmaa o sifaat aur af-aal o kalaam ka sirf zid aur enaad ki buniyad par inkaar kare. Phir kufr e amali ki bhi 2 aqsaam hain.

Kufr e Amali: Jisme iska murtakib aisa kaam kare jo imaan ke manaafi ho, jaise butho'nko sajda, Quran e Majeed ki tauheen, Nabi ﷺ ko gali dena waghaira.

Haa'n! to ye shakhs aqeeda ka muamilaat mein sahaba رضي الله عنهم ki mukhalifat kare to isse koi taaweel waghaira qubool nahi hogi, wo kufr e akbar ka murtakib hua hai. Aur jo shakhs aqeede ke alaawa aur muamilaat mein sahaba رضي الله عنهم ki

mukhalifat karta hai to wo ahle sunnat (ahle hadees) ke zumrah se kharij hoga. Masalan rawaafiz (shia) motazela, ashaaera waghaira hain. Jinho'n ne asmaa o sifaat mein taaweel o tehreef ka irtekar karke manhaj e Sahaba Ikram عليه السلام se inheraf kiya hai.

## Bidaat Se Ijtinaab Karna

Imam Barbahari رحمته الله farmate hain: “Ye baat aapke ilm mein honi chaahiye ke jab kabhi bhi log bidat ghadte hain, to nateejan wo uske badle mein is jaisi ek sunnat ko chod dete hain. To aap man-ghadat umoor se bachiye. Kyou'nke har naya kaam man-ghadat aur bidat hai aur har bidat gumrahi hai aur har gumrahi ka murtakib (gumrah) jahannam mein jaaega”.

Abu Ismail al Harwi رحمته الله apni kitab *Zam al Kalaam wa Ahilla* mein apni sanad se Hassan bin Atiya se ye baat naqal karte hain: “Koi bhi qaul apne deen mein koi bidat ejaad nahi karti, magar (wo bidat ejaad kar le'n to) Allah unse is jaisi sunnat ko uthaa lete hain. Phir is sunnat ko qiyaamat tak unke paas nahi lautaate”.<sup>157</sup>

Aur isi tarha (Abu Ismail al Harwi) Imam Auzai se naqal karte hain. Imam Auzai رحمته الله farmate hain: “Tum ek bidat ko chodte ho, iske badle isse ziyada halaakat khez bidat ko ikhteyar kar lete ho”.

Isi tarha Sufiyan Soori رحمته الله se bhi manqool hai, wo kehte hain: “Shaitan ko bidat nafarmani o gunah se ziyada mehboob o pasan hai. Kyou'nke gunah o nafarmani se to tauba Karli jaati hai, magar bidat se tauba aksar taur par nahi ki jaati”.<sup>158</sup>

Isi tarha Iraata bin Munzir al Sakooni رحمته الله se manqool hai, wo kehte hain: “Aye Abu Muhammad! Mera beta faasiq o faajir ho jaae mujhe ye to pasand hai. Magar ye cheez pasand nahi ke wo khwahish parast bidati ho jaae”.

Shaikh ul Islam Ibne Taimiyya رحمته الله un logo'n ka radd karte hue likhte hain ke: “Jo talab e islaah ke liye Quran sunne aur qisso'n ke sunne mein koi farq nahi samajhte, isi wajah se shariyat ne us shakhs ka radd bade jazam (ehtemaam) ke saath kiya hai. Jo bidat ejaad karta hai aur agar koi shakhs isse daaman bachaa leta hai, mukammal taur par naa to isko tark karta hai, to is par koi gunah nahi aur naa hi koi sawab hai”.

“Bazaahir ye maamla (bidat) ek halka o mamuli maamla maloom hota hai. Magar lazmi taur par ye dil aur deen mein fasaad paeda karta hai. Jo-ke uske andar shariyat ki manfa-at ki kamee ki wajah se paeda hoga. Kyou'nke dil baek waqt a'auz (sunnat) aur ma'auz (bidat) ke liye wasee nahi ho sakta”.

Maghribi fazala (mufakkireen) mein se kisi ek ka qaul hai ke “aisi kitabo'n se sairabi o ghiza (ruhani) haasil karna jo naa to Kitab o Sunnat se maa-khaz ho'n aur naa hi asaar e sahaba عليه السلام se. Balke inka maa-khaz insani soch aur tajruba ho, to aisee kitabe'n ilm aur seerat e sahaba عليه السلام se faaeda uthaane se ma'ane hoti hain. (lehaza aisee kitabo'n ka padhna saheeh nahi hai) kyou'nke mutazaad ghizao'n ka jamaa ho jaana namumkin hai”. Hamne dekha hai ke aise logo'n (jo mazkoora baala kitabe'n padhte hain) mein asaar e marz aahisata aahista zaahir hote hain.

Pehle pahel to wo apne aap mein qaed ho jaate hain aur chup hokar baithe rehte hain. Ba-za'am e khaweesh wo samajhte hain ke ye tabdeeli unke andar jamati zindagi ko chodne ki wajah se hai. Phir wo jamat ke saath namaz padhna chod dete hain, ye kehte hain ke ye aimma hukumati maulwi aur ammal hain aur ye wazeefa aur tankwahdaar imam hain. Ye in par shaitan ka pehla waar hota hai, phir aahista aahista isse badi gumrahi mein waaqe ho jaate hain. Chand mahine yaa saal hi guzarte hain ke wo hukumat aur jo hukumat ke saath talluq rakhte ho'n, inko kafir kehna shuru kar dete hain. Phir bimaari aur badhti hai aur apne urooj ko poho'nchti aur mukammal ho jaati hai. Us waqt wo inko kafir qaraar de dete hain.

<sup>157</sup> Sunan Darmi: Al Muqaddama: H99

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Unko is baat ka ilm hi nahi hota ke wo apne is rawaiyya se dushmanaan e deen, yaane yahood o nasaara ke hath mazboot kar rahe hain aur unki khidmat anjaam de rahe hain. Inhi logo'n ki wajah se dawat e islamiya ko har shaher mein unke phalne phoolne aur mazboot hone se pehle hi khatam kar diya jaata hai. Waqeaat is baat ke gawah hain.

Imam Barbahari رحمه الله farmate hain: *“Choti choti bidato'n se bhi bacho, kyou'nke choti bidate'n hi chalte chalte badi ho jaati hain”*.

Allama Barbahari رحمه الله ki ye baat saheeh hai, aur ulama ahle sunnat (Ahlul Hadees) ki zubano'n par mashoor hai.

Syedna Abu Musa al Asha'ari رحمه الله Syedna Abdullah bin Masood رحمه الله ke paas aae aur kaha: *“Aye Abu Abdur Rahman! Maine abhi masjid ke andar ek cheez dekhi hai, jo mujhe aeb-daar lagi hai. Magar alhamdulillah! Main ye samajhta hoo'n ke isme khair o behtari hai. Syedna Abdullah bin Masood رحمه الله ne farmaya: wo kya hai? Abu Musa رحمه الله ne kaha: Agar aapne isha ki namaz nahi padhi, to aap isko khud hi dekh le'nge. Syedna Abu Musa رحمه الله farmane lage ke maine masjid mein chand ek halqe dekhe hain, wo baith kar namaz ka intezaar kar rahe the. Unke hatho'n mein kankariya'n thee'n aur unme se ek aadmi inko hukum deta ke 100 dafa Allahu Akbar kaho to wo 100 dafa Allahu Akbar kehte hain. Phir wo inko kehta hai ke 100 dafa Laa Ilaaha Illallah kaho, to wo 100 dafa Laa Ilaaha Ilaallah kehte. Phir wo unse kehta hai ke 100 dafa SubhanAllah kaho, to wo 100 dafa subhanAllah kehte”*.

Syedna Abdullah bin Masood رحمه الله ne farmaya: *“Aapne ne unse ye kyou'n naa kaha ke wo apni buraiya'n is tarha gine'n aur inko aap ye zamanat de'n ke is tarha karne se unki nekiya'n zarra bhar bhi zaaya naa ho'nge. Abu Musa رحمه الله farmate hain: Phir Abdullah bin Masood رحمه الله chal padey to ham bhi unke saath chal pade, yaha'n tak ke Abdullah bin Masood رحمه الله in halqo'n mein se ek halqe waalo'n ke paas khade ho gae. Unse kaha: Tum ye kya kar rahe ho? Unho'n ne kaha ke: Abu Abdur Rahman! Ye kankariya'n hain, jin par ham Allahu Akbar, Laa Ilaaha Illallah aur SubhanAllah ko ginte hain. Syedna Abdullah bin Masood رحمه الله ne farmaya: Tum in par apne gunaho'n ko gino, main tum logo'n ko zamaanat deta hoo'n ke is tarha tumhari nekiya'n zaaya nahi ho'ngi. Aye Ummat e Muhammad ﷺ! afsos ke tum halakat ki taraf kitni jaldi chal padey, abhi to tumhare andar tumhare Nabi ﷺ ke kai sahaba zinda hain, aur ye Muhammad ur Rasool Allah ﷺ ke kapde hain, jo abhi puraane nahi hue aur unke bartan abhi toote nahi”*.

*“Us zaat ki qasam jiske hath mein meri jaan hai! beshak tum (apne za'am mein) aisee millat o deen par ho jo millat o deen Muhammad ﷺ se ziyada hidayat yaafta hai. Yaa phir tum gumrahi ka darwaza kholne waale ho, un logo'n ne kaha!: Aye Abdur Rahman! Ham to sirf khair-khwahi ka iraada rakhte hain. Syedna Abdullah bin Masood رحمه الله farmte hain ke kitne hi khair ka iraada o niyyat rakhne waale hain, jo kahir ko poho'nch nahi paate. Beshak hame'n Rasool Allah ﷺ ne ye hadees bayan ki hai ke aisee qaume'n aae'ngi ke jo quran ko padhe'ngi, magar quran unke halaqo'n se neeche nahi utrega. Allah ki qasam! Main samajhta hoo'n ke unki aksariyat tum mein se hai, phir waha'n se phire aur wapas chale gae. Urwah bin salma kehte hain ke hamne unki aksariyat ko dekha ke jung e naherwaan ke din wo ham par nezey barsa rahe the”*.<sup>159</sup>

Ye asar bidat aur ahle bidat ke khatrat ke tarab rehnumai karta hai aur bidat ka anjam ye hai ke aakhir-kar ahle bidat, ahle tauheed se jung o jadal karte hain aur ye ke chooti bidat badh kar badi hojaati hai.

Imam Barbahari رحمه الله farmate hain: *“Isi tarha har wo bidat jo is ummat ke andar paeda hoti hai, wo ibteda mein choti thi aur haq ke mutashaba thi. Jo isme dakhil hua, isne isse dhoka khaya. Phir is bidat se nikalne ki is mein himmat naa rahi, phir ye badhte badhte ek alag deen ban gaya. Jisko isne ikhteyar kiya to (nateejan) isne sirat e mustaqeem ki mukhalifat ki aur islam se nikal gaya”*.

<sup>159</sup> Sunan Darmi: Al Muqaddama: H210



Is baat par Umar bin Abdul Aziz ؓ ka wo asar dalaalat karta hai, jo unho'n ne ek aadmi ko khat likhte hue tehreer farmaya: "سَلَامٌ عَلَيْكَ *tujh par salam o salamti ho*". Iske baad main tumjhe Allah ke deen par inhesar aur Aap ﷺ ki sunnat ki ittea par iktefa karne ki nasihat karta hoo'n aur isse bachne ki jisey baad waalo'n ne ghada hai. Aap ki sunnat jaari ho chuki aur is par hi takleef uthaana kaafi hai. Phir ye baat bhi tere zahen nasheen ho jaae ke jab bhi koi bidat aati hai, to is (bidat) se pehle jo cheez motabar hoti hai, wo chali jaati hai. Kyou'nke sunnat wo cheez hai jis par wo log chale jo ye jaante the ke is (sunnat) ke bar-aks aur muqaabil o ma'ariz gumrahi, ghalati, jahalat aur himaqt o bewaqoofi hai. Apne nafs ko is cheez par raazi kar, jis par qaum (sahaba ؓ) ne apne nafso'n ko raazi kiya. Beshak unho'n ne ilm ki binaa par tauquf ikhteyar kiya aur gehri baseerat ki wajah se ruke rahe".

Aur muamilaat ka parda chaak karne se ziyada qaadir the aur agar isme fazeelat hoti to wo uske ziyada mustahiq o haqdaar the, wo tumse pehle guzre hain. Aur agar hidayat wo cheez hai, jis par tum ho to kya tum hidayat mein unse bhi sabqat le gae ho (aur aisa nahi ho sakta) to phir tum uzar pesh karo ke ye muamilaat unke baad pesh aae hain. To laa-mahaala in umoor ko unho'n ne hi ghadha hoga. Jo unke raaste ke alaawa doosre raaste ki paerwee karte hain aur khud ko unse bezar samajhte hain. Pas tehqeeq hamne sifaat ke baare mein kalaam kiya, jo unke kalaam ke alaawa tha, to wo taqseer o kami aur tauheen hai. Aur agar unse aagey badhne lage ye unke liye qiyaamat ke din hasrat hogi, aur kuch logo'n ne unse kamee ki to wo (siraat e mustaqeem par) qaraar naa paa sakey. Aur kuch logo'n ne unse nazre'n pheree'n to unho'n ne ghuloo kiya.

Iske bawajood ke wo siraat e mustaqeem par the, agar tu ye kahe ke falaa'n falaa'n ayat kaha'n jaaegi? Aur Allah ne aise aise kyou'n kaha? Tehqeeq unho'n nebhi wohi padha jo tumne padha aur uski tafseer ko jaana, jiski tafseer o taaweel se tum na-ashna o jaahil ho. Phir in saari baato'n ke baad unho'n ne kaha: "*hidayat yaafta wohi ho sakta hai, jisko Allah Ta'ala hidayat ki taufeeq de, kyou'nke hidayat ki taufeeq dena Allah Ta'ala ke ikhteyar mein hai aur wohi jaanta hai ke hidayat ke qaabil kaun hai*".

## Mukhalifeen Wahee Ilaahi Ka Tareeqa o Manhaj

Jo log wahee e ilaahi ki mukhalifat karte hain, unke manhaj mein “ibtada” yaane bidat bhi shamil hai.

### Bidat:

Ye ek azeem maamla hai. Is bidat ki wajah se hi aqeeda mein tabdeeli aur shariyat mein taghaiyyur waaqe hota hai. Allah Ta’ala ka farman hai:

Kya Un Logo’n Ne Aise (Allah Ke) Shareek (Muqarrar Kar Rakhe Hain) Jinho’n Ne Unke Liye Aise (Ahkaam) Deen Min Muqarrar Kar Diye Hain, Jo Allah Ke Farmae Hue Nahi Hain.<sup>160</sup>

أَمْ هُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

Is liye Allah Ta’ala ke Nabi Muhammad ﷺ ne apne is khutba mein bidat se daraaya jiske mutalliq Sahaba Ikram رضى الله عنهم farmate hain: “Goya ke wo hame’n alwidai khutba mehsoos hone lagaa tha”.

Syedna Irbaz bin Saariya رضى الله عنه farmate hain ke Allah ke Rasool ﷺ ne hame’n wa’az farmaya: Aisa wa’az jiski wajah se aankhe’n beh padee’n aur dil kaa’np uthe. Hamen arz kiya: Aye Allah ke Rasool ﷺ! ye kisi alwida’a karne waale ka wa’az lagta hai, hame’n naseehat kare’n. Aap ﷺ ne farmaya: Main tumhe’n Allah se darne ki wasiyyat karta hoo’n, baat sunne aur ataa-at karne ki wasiyyat karta hoo’n. Agarche tum par kisi habshi ghulam ko bhi ameer, kyou’n naa muqarrar karwaya jaae (iski bhi ataa-at karo). Beshak tum mein jo koi mere baad zinda rahega, wo bohot badaa ikhtelaf paaega.

Wo ikhtelaf hi bidat hai aur ye ummat ko aajiz kar dene waali bimaari hai. Jiski dawa aur ilaaj Allah ke Nabi ﷺ ne bayan farma diya. Aap ﷺ ne farmaya: “Tum par meri aur mere baad mere Khulafa e Rashideen رضى الله عنهم ki sunnat lazim o zaroori hai. Isko mazbooti ke saath apni dadho’n mein jakad lo. Khabardar! Nae umoor se bachna, kyou’nke har bidat o zalaalat o gumrahi hai”.<sup>161</sup>

Aur Allah ke Nabi ﷺ apne khutba e mubarak mein bidat se daraaya karte the. Aap ﷺ ki hadees hai: “Jisne hamare is deen mein koi nai baat ghadhi jo is deen mein naa ho to wo mardood hai”.<sup>162</sup>

Har wo shakhs jisne koi nai baat ghadi aur isko deen ki taraf mansoob kiya, halaa’nke wo deen ki baat nahi hai aur naa iski deen mein koi daleel hai to wo uski taraf laut jaaegi. Deen ka is baat se koi talluq nahi hai, chaahe wo eteqad o aqeeda se talluq rahti ho, jaise qabar parast logo’n ki bidat, yaa phir mauwala (sifaat e baari ta’ala mein taaweel karne waalo’n) ki bidat ho’n yaa mushbeha (Khaliq ko makhlooq ke saath tashbeeh dene walo’n) ki bidat ho’n, yaa phir in bidat ka talluq amaal se ho. Jaise aaj kal ki bohot si maujooda bidat (masalan eid milad un Nabi ﷺ, shab e juma, moharram ki baaz bidat) yaa phir in bidat ka talluq aqwaal se ho. Jaise aaj kal ke man-ghadat azkaar waghaira. Jo Aap ﷺ se saabit nahi hain.

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Is sahabi ne apni zaati maslehat ko shariyat ki wajah se chod diya tha aur yehi salaf o saleheen (rhhh) ka tareeqa e kaar tha ke wo shariyat ke kisi hukum o amr ko chodte nahi the. Balke tamaam ahkaam o awaamir par amal kiya karte the aur salaf saleheen naa hi un logo’n mein se the jo apni khwahishaat ko apna aala banaa lete hain, ke

<sup>160</sup> Surah Shura: 21

<sup>161</sup> Sunan Abu Dawood: Kitab us Sunnah: H4607; Sunan Tirmizi: Kitab ul Ilm: H2676; Sunan Ibne Majah: al Muqaddama: H42  
Allama Albani ne isey *Saheeh* kaha hai.

<sup>162</sup> Saheeh Bukhari: Kitab us Sulah: H2697; Saheeh Muslim: Kitab ul Aqdhiya: H1718

agar shariyat ka koi maamla unki tabiyat ke muafiq ho to amal kar liya aur agar khwahish ke mutabiq naa ho to chod diya. Aise hi logo'n ke baare mein Allah Ta'ala ka farman hai:

(Kya Aisa Nahi Ke) Jab Kabhi Bhi Tumhare Paas Rasool  
Wo Cheez Laae Jo Tumhari Tabiyato'n Ke Khilaf Ho to  
Tumne Jhat Se Inkaar Kiya. Pas Baaz Ko To Tumne  
Jhutlaa Diya Aur Baaz (Rasoolo'n) Ko Qatal Kar  
Daala.<sup>163</sup>

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا  
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Sahaba Ikram رضى الله عنهم ne to apni khwahishaat ko is cheez ke taabe kar diya tha jisko Nabi ﷺ lekar aae the.

Yazeed bin Umairah Syedna Moaz bin Jabal رضى الله عنه ke saathiyo'n mein se the. Ye Syedna Moaz رضى الله عنه ka mamool zikr karte hain ke wo jab bhi mehfil e zikr mein baithte to farmate: *"Allah hikmat aur adl waala hai, aur shak karne waale halak ho gae"*. Ek din Syedna Moaz رضى الله عنه farmate hain: *"Tumhare baad bohot saare fitne zahoor pazeer ho'nge, jin mein se ek fitna kasrat e maal ka hai aur quran ko khol diya jaaega. Yaha'n tak ke isko momin o munafiq, mard aur aurat, chote aur bade, ghulam aur azaad, sab dekhe'nge, qareeb hai ke ek kehne waala kahega ke logo'n ko kya ho gaya hai ke wo meri itteba nahi karte. Halaa'nke maine quran hi padha hai? Wo log hargiz hargiz is iski paerwee nahi kare'nge. Hatta ke (is qaari e quran) ke alaawa koi aur shakhs unke liye bidat ejaad karega (ye iski paerwee kare'nge) tum is bidat se bachte raho, jisko wo ghadega. Yaqeenan jo isne bidat ejaad ki hai, wo gumrahi hai. Aur Syedna Moaz رضى الله عنه ne farmaya main tumhe'n hakeem (daana) ke gumrah karne se daraata hoo'n, kyou'nke kabhi kabhar shaitan daana aadmi ki zuban se bhi gumrahi ka kalima kehelwa deta hai aur kabhi kabhar munafiq haq baat keh deta hai. (Yazeed kehte hain) maine Syedna Moaz رضى الله عنه se arz kiya: Allah aap par rahem kare, aap zara mujhe pehchan karade'n ke daana aadmi bhi gumrahi ka klima kehta hai aur munafiq bhi kalima e haq keh sakta hai? Syedna Moaz رضى الله عنه ne jawab diya: Kyou'n nahi! daana ke is kalaam se bach aur jiske baare mein isey you'n kaha jaae ke ye kya hai? Wo is gumrahi ko tere liye haq se ilaaheda bayan nahi karega aur ye bhi ho sakta hai ke wo apne is hukum se rujoo karle. Yaa phir jab wo haq ko suney to isko qubool karle. Yaqeenan haq pur-noor aur tabnaak hota hai"*.<sup>164</sup>

Is asar se ye saabit hota hai ke kabhi kabhar insan kitab o sunnat ki taraf dawat dena sirf is daleel ki binaa par tark kar deta hai ke log takrar ki taraf maa'e'l ho chuke hain. Khaas taur par jab ye inka apna kiya dhara ho.

Shaikh ul Islam Ibne Taimiyya رضى الله عنه farmate hain: *"Jaame ma'ane qaul ye hai ke shariyat ko kabhi kisi khaas maslehat ki wajah se nahi choda jaa sakta. Balke Allah ne hamare deen ko mukammal kar diya hai aur apni nemat ko tamaam kar diya hai. Jo bhi cheez Jannat ke qareeb le jaa sakti thi, Allah ke Nabi ﷺ ne isko zaroor bayan farma diya hai aur Allah ke Nabi ﷺ ne hame'n aisee waazeh o raushan shariyat par choda hai, jiski raat bhi din ki tarha raushan hai. Isse roo-gardani karna halak hona hai"*.

Lekin jis shakhs ne sirf aqal ki binaa par maslehat ko apna aqeeda banaa liya ho, agarche shariyat mein iske baare mein koi daleel waarid naa houi ho, to isme do (2) baato'n mein se ek zaroor hogi:

1. Yaa to is baare mein shariyat mein koi nass maujood hogi, lekin is naazir ko nahi mili hogi.
2. Yaa to phir wo sirey se maslehat hi nahi hogi, agarche ye shakhs ba-za'am e khaweesh is ko maslehat samajhta ho. Kyou'nke maslehat to wo hoti hai, jisme ijtemai faaeda ho. Aur bohot saare logo'n ko kisi cheez ke bare mein ye guman hota hai ke wo cheez deen o duniya dono ke liye mufeed hai. Halaa'nke isme faaeda ki bajaaye nuqsan ziyada hota hai. Jis tarha Allah Ta'ala ne sharab aur joee ke baare mein irshad farmaya hai:

<sup>163</sup> Surah Baqara: 87

<sup>164</sup> Sunan Abu Dawood: Kitab us Sunnah: H4611 Allama Albani ne isey Saheeh ul Isnaad qaraar diya hai.

Aap Keh Deejiye Ke Un Dono (sharab aur jooaa)  
 Mein Bohot Badaa Gunah Aur Logo'n Ka Usme  
 Duniya Faaeda Bhi Hai, Magar Unka Faaeda Unke  
 Gunah Se Bohot Kam Hai.<sup>165</sup>

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا

Ma'asereen e Ulama mein se kisi ek ka ye qaul hai: “Duaat (dawat e deen a’ala manhaj as salaf) poh’nchaane waale ki qamoos (dictionary) se lafz maslehat nikaal do, kyou’nke ye jumla gumrah karne waala aur shaitan ko ghusne ka mauqa faraham karne waala hai. Wo (shaitan) unke paas is raasta se aata hai, jo un logo’n ke yaha’n badaa qawee hota hai. Wo shakhs kabhi maslehat ka libaada odh kar aata hai. Maslehat to kabhi ye bhi taqaaza karti hai ke bando’n ki ibaadat ki jaai aur us waqt duaat is asal manhaj ko bhool jaate hain. Jis manhaj ki buniyad Quran o Hadees aur salaf o saleheen ﷺ ki soch par hai. Mukhtalif qism ke duaat (jinki dawat alag alag tarz par hai) par laazim hai ke wo asal manhaj ko thaame rakhe’n. In dua’at ko har-dam ek hi khatre se bachte rehna chaahiye. Wo khatra manhaj e salaf se hat jaane ka hai, chaahe manhaj e salaf se inheeraaf ka sabab kuch bhi ho, aur chaahe inheeraaf thoda ho yaa ziyaada. Dono surato’n mein wo khatarnaak hai”. Wallahu A’alam!

In dua’at mein se kuch log maslehat ka shikar ho jaate hain, halaa’nke wo uske mukallaf nahi hain. Wo ek hi baat ke mukallaf hain ke wo manhaj salaf o saleheen se inheeraaf naa kare’n, aur unke tareeqa o raasta ko naa chode’n.

3. Nusoos e wahee ki taiseer wajah raae hai, jisko qiyas e faasid ka naam diya jaata hai. Iske baare mein fuqaha kehte hain ke nass ke muqable mein qiyaas karna saheeh nahi hai.

Syedna Umro bin A’aas ؓ bayan karte hain ke Nabi ﷺ ne farmaya: “Yaqeenan aakhri zamana mein aise log aae’nge, jo nusoos (qoh) ko apni aara ke saath takraae’nge”.

Allah ke Nabi ﷺ ne farmaya: “Allah Ta’ala is ilm ko is andaaz se nahi uthaaega ke isko ulama ke seeno’n se nikaal de. Lekin Allah is ilm ko (is duniya se) ulama ki wafaat ke zariye uthaaega. Yaha’n tak ke koi aalim baaqi nahi bachega. Log jaahilo’n ko apna sardar o aalim banaa le’nge. Pas jaahilo’n se poocha jaaega aur wo baghair ilm ke fatwa de’nge, khud bhi gumrah ho’nge, doosro’n ko bhi gumrah kare’nge”.<sup>166</sup>

Syedna Ali ؓ ka qaul hai: “Agar deen aqal ka naam hota to mauzo’n par masah oopar ki bajaee pao’n ke neeche se karna ziyaada behtar hota”.<sup>167</sup>

Imam Ahmad bin Hambal ؓ farmaya karte the: “Mujhe un logo’n par tajjub hota hai, jo isnaad (sanad e hadees) ko bhi jaante hain aur uski naseehat ko bhi. Iske bawajood Sufiyan ؓ ki raae ki taraf rujoo karte hain, bawajood is baat ke, ke Allah Ta’ala ka farman hai:

Suno, Jo Log Rasool Ki Mukhalifat Karte Hain,  
 Unhe’n Darna Chahiye Ke Kahee’n Un Par Koi  
 Zabardast Aafat Naa Aa-pade Yaa Unhe’n  
 Dardnaak Azaab (naa) Poh’nche.<sup>168</sup>

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ  
 عَذَابٌ أَلِيمٌ

<sup>165</sup> Surah Baqara: 219; Majmua Fataawa: V11 P344

<sup>166</sup> Saheeh Muslim: Kitab ul Ilm: H100

<sup>167</sup> Sunan Abu Dawood: Kitab ut Tahara: H162 Allama Albani ne isey Saheeh kaha hai.

<sup>168</sup> Surah Noor: 63

Imam Ahmad رحمہ اللہ farmate hain: “Kya tu jaanta hai ke fitna kya cheez hai? Fitna se muraad shirk hai. Jab wo baaz ayaat ko thukraata hai, to shayad ke uske dil mein kuch kajee o tedha-pan paeda ho jaae aur wo tedha-pan isko halak karde”.

Raae ke zariye mukhalifat o mua'arzat ke kai manaahij aur tareeqe hain, unme se ek tareeqa ye bayan kiya gaya hai ke baaz logo'n ke andar zabardast quwwat e khitaabat hoti hai. Jiska usloob o tareeqa kitab o sunnat ke mukhalif o ma'ariz hota hai. Is lehaz se ke wo apne zor e khitabat aur andaaz e bayan ke zariye haq ko baatil aur baatil ko haq ka rang de dete hain. Unhi ke baare mein Allah Rabbul Izzat ne khabardar farmaya hai:

Unme Se Baaz Baazo'n Ko (Ek Doosre Ko) Chikni  
Chupdee Baato'n Ka Waswasa Daalte Rehte Hain,  
Taa-ke Wo Unko Dhoka Mein Daal De'n.<sup>169</sup>

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

Surah Munafiqoon mein hai:

Jab Aap Unhe'n Dekhe'n to Unke Jism Aapko  
Khushnuma Maloom Ho'n, Ye Jab Baate'n Karne  
Lage'n To Aap Unki Baato'n Par Apna Kaan  
Lagaae'n.<sup>170</sup>

إِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ

Baatil hamesha chikni-chupdi baato'n aur charb-zubani ka mohtaaj rehta hai. Allah zul jalal wal ikram ka irshad hai:

Aur Yaqeenan Aap Unhe'n Un Baato'n Ke Andaaz o  
Dhang Se Pehchaan Le'nge.<sup>171</sup>

وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Syedna Abu Huraira رضي اللہ عنہ farmate hain: “Qabeela Hazeel ki do (2) aurte'n aapas mein lad padee'n, ek ne doosri ko patthar maara to wo khud bhi margay aur jo iske pet mein bacha tha, wo bhi mar gaya. Ye log apna jhagda lekar Allah ke Nabi (s0 ke paas aae. Aap ﷺ ne faisla farmaya ke pet ke andar maujood bacha ki diyyat ek ghulam yaa laundi azaad karna hai aur aurat ki diyyat qaatela ke maa baap ke zimme lagaadi aur (maqtoola) ka waaris iske bete, jo iske saath the, inko banaadiya. To Hamal bin Nabegha al Hazali ne kaha: Aye Allah ke Rasool ﷺ! Ham iski diyyat kaise adaa kare'n, jisne naa khaaya, naa pyaa, naa bola, aur naa cheekh maari, is jaiso'n ka khoon to raaegaa'n hota hai. Aap ﷺ ne farmaya: Ye to nujumiyo'n ka bhaai lagta hai, ye baat Allah ke Nabi ﷺ ne is ke saja'a kalaam ki wajah se kahi thi”.<sup>172</sup>

Jaahil log bhi nusoos ke radd mein aise hi jawab dete hain aur Nabi ﷺ ki hadees e mubaaraka bhi hai jisko Syedna Abdullah bin Umar aur Syedna Ammaar bin Yasir رضي اللہ عنہ ne riwayat kiya hai ke Rasool Allah ﷺ ne farmaya: “Yaqeenan baaz bayano'n mein jaadu hota hai”.<sup>173</sup>

Ye to kisi chikni-chupdi baate'n karne waale ki baato'n aur de'nge'n maarne waale ki denge'n, aur mu'n phaad phaad kar baate'n karne waalo'n ki bato'n se dhoka naa khaaiye. Balke farman e Baaro Ta'ala ke misdaaq baniye:

<sup>169</sup> Surah Al Anam: 112

<sup>170</sup> Surah Munafiqoon: 4

<sup>171</sup> Surah Muhammad: 30

<sup>172</sup> Saheeh Bukhari: Kitab ud Diyaat: H6910; Saheeh Muslim: Kitab ul Qisaamah: H1681

<sup>173</sup> Saheeh Bukhari: Kitab un Nikah: H5146; Saheeh Muslim: Kitab ul Juma: H869

Pas Aap Logo'n Ko Isi (Kitab) Ki Taraf Bulaate  
Rahe'n Aur Jo Kuch Aapse Kaha Gaya Hai, Us Par  
Mazbooti Se Jam Jaee'n Aur Unki Khwahisho'n Par  
Naa Chale'n Aur Keh De'n Ke Allah Ne Jitni  
Kitabe'n Nazil Farmai Hain, Main Un Par Imaan  
Laata Hoo'n.<sup>174</sup>

فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ  
وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

#### 4. Nusoos e wahhee ki mukhalifat ka chautha (4<sup>th</sup>) tareeqa be-jaa narmi o lutf o karam hai.

Isme koi shak nahi ke ek momin se shariyat ne ye mutaalba kiya hai ke wo momino'n ke saath talluq rakhe, unse mohabbat kare, in par ghairat khaae aur isse shariyat is baat ka sabhi taqaza karti hai ke wo momino'n ka dost o madadgaar ho. Aur agar wo shaitan ka dushman ho aur uski mohabbat o bughz aur keena aur dushmani Allah ke liye ho. Aur ye baat bhi lazim o wajib hai ke iski mohabbat o ulfat aur narmi ilm o aqal ke baad honi chaahiye, agar bil-farz mohabbat o ulfat ko ilm o aqal par muqaddam rakhe'nge to hamare tareeqa o manhaj mein bohot badaa bigaad paeda ho jaaega. Allah azz o jal ke is farman par ghaur keejiye:

Kya Aap Ne Syedna Musa عليه السلام Ke Baad Waali Bani  
Israel Ki Jamat Ko Nahi Dekha, Jabke Unho'n Ne  
Apne Paeghambar Se Kaha Ke Kisi Ko Hamara  
Baadshah Deejiye. Taa-ke Ham Allah Ki Raah Mein  
Jihad Kare'n, Paeghambar Ne Kaha Ke Mumkin Hai  
Jihad Ke Farz Ho Jaane Ke Baad Tum Jihad Naa  
Karo. Unho'n Ne Kaha: Bhalaa Ham Allah Ki Raah  
Mein Jihad Kyou'n Nahi Kare'nge. Ham to Apne  
Gharo'n Se Nikaale Gae Hain Aur Apne Baccho'n  
Se Door Kiye Gae Hain. Phir Jab Un Par Jihad Farz  
Hua to Maa-siwa Thode Logo'n Ke Sab Peeth Pher  
Kar Bhag Gae Aur Allah Zaalimo'n Ko Khoob  
Jaanta Hai.<sup>175</sup>

أَمْ تَرَى إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لَنَبِيِّ  
هَٰؤُلَاءِ لَنَا مَلِكٌ نُقَاتِلُ فِي سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ  
إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ  
فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ۖ فَلَمَّا كُتِبَ  
عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Ataa-at ki binaa par Allah ki rehnumai kare, deekhiye zabardasti aur jazbat mohabbat ka kya nateeja hua ke bohot thode aur kam logo'n ke alaawa sab log peeth pher kar bhaag khade hue aur jab lashkaro'n ka aapas mein takraao hua to taloot ke saath bohot kam log saabit qadam rahe. Haa'n! Ye alag baat hai ke Allah ne choti si jamat ko bohot badi jamat par apni madad ke zariye ghalba ataa kiya.

Sulah hudaibiya ke waaqea ke baare mein Syedna Masoor bin Makhrama رضي الله عنه ki riwayat mein hai ke Syedna Umar bin Khattab رضي الله عنه ne kaha: “Main Rasool Allah ﷺ ke paas aaya, maine arz kiya ke kya aap Allah ke sacche nabi nahi hain?”

Aapne jawab irshad farmaya: “Kyou'n nahi”.

Syedna Umar رضي الله عنه farmate hain ke maine arz kiya: “Kya ham haq par hain aur hamara dushman baatil par nahi?”

Aap ﷺ ne farmaaya: “Kyou'n nahi”.

Maine arz kiya: “Phir ham deen mein kyou'n narmi dikhae'n?”

<sup>174</sup> Surah Shura: 15

<sup>175</sup> Surah Baqara: 246

Aap ﷺ ne farmaya: “Main Allah ka rasool hoo’n, main iski nafarmni nahi karta, wohi mera haami o madadgaar hai”.

Maine arz kiya ke: “Kya aap ye baat bayan nahi karte the, anqareeb ham baitullah jaae’nge aur uska tawaf kare’ge?”

Aap ﷺ ne farmaya: “Kyou” nahi, to kya maine tujhe ye bhi kaha tha ke ham isi saal jaae’nge?”

Maine arz kiya: “Nahi”.

Aap ﷺ ne farmay: “Tu baitullah jaaega aur uska tawaf karega”.

Syedna Umar ؓ kehte hain ke main Abu Bakar ؓ ke paas aaya aur maine kaha: “Aye Abu Bakar ؓ! Ye Allah ke sacche nabi hain?”

Unho’n ne kaha: “Kyou’n nahi”.

Maine kaha: “Ham haq aur hamara dushman baatil par nahi?”

Syedna Abu Bakar ؓ ne farmaya: “Kyou’n nahi!”

Maine kaha: “To phir ham deen mein kamzori kyou’n dikhate hain?”

Syedna Abu Bakar ؓ ne farmaya: “Aye Admi! Wo Allah ke Rasool hain, wo apne Rabb ki nafarmani nahi karte aur wohi Rabb inka haami o naasir hai. Tum unki ataa-at ko laazim pakdo. Allah ki qasam! Wo haq par hain”.

Maine kaha: “Kya Rasool Allah ﷺ ham se ye naa kaha karte the ke anqareeb ham baitullah jaae’nge, aur uska tawaf kare’nge?”

Syedna Abu Bakar ؓ ne farmaya: “Kyou’n nahi”. Syedna Abu Bakar ؓ farmate hain: “Kya unho’n ne tumhe’n ye bhi kaha tha ke tum isi saal jaaoge?”

Maine kaha: “Nahi”.

To Abu Bakar ؓ ne kaha ke: “Tu baitullah mein jaaega aur uska tawab bhi karega, Maine is liye bohut saare amaal kiye hain”.<sup>176</sup>

Yaane Syedna Umar ؓ ne iske baad bohut saare amaal e saalha (nek amaal) kiye taa-ke ye nek amaal is cheez ka kaffara ban jaae’n ke wo is maamla mein ibtedaai taur par Rasool Allah ﷺ ki pariwee naa kar sakey.

Is poore waaqea mein do (2) mutazaat mauqif hain:

1. Syedna Umar ؓ ka mauqif. Jo ghairat e deeni, musalmano ki mohabbat, josh o jazba aur bahaduri se labrez hai. Bawajood is baat ke, ke is hadsa ke baare mein unke ilm mein pukhtagi naa thi.
2. Doosra mauqif. Rasool Allah ﷺ aur Syedna Abu Bakar ؓ ka hai. Ye mauqif shariyat ke aalim aur wahee e ilaahi ko mazbooti se thaamne waale ka mauqif tha. Udhar wo dono (Nabi ﷺ aur Syedna Abu Bakar ؓ) Syedna Umar ؓ ki ba-nisbat musalmano par ziyada narmi aur mohabbat karne waale the, phir sulah e hudaibiya ke baad Allah Rabbul Izzat ne isko fateh qaraar diya. Chunache irshad e khudawandi hai:

Hamne Aapko Ek Khullam Khuli Fateh Di.<sup>177</sup>

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Isi wajah se iske baad Syedna Umar ؓ ne kaha: “Aye Umar! Tujhe teri maa gum paae, toone teen (3) dafa Rasool Allah ﷺ se sawal karne par israr kiya. Wo har dafa tujhe jawab dena naa chahte the”. Syenda Umar ؓ farmate hain: “maine apne ount ko harkat di aur musalmano ke saamne aagaya aur main dar raha tha ke kahee’n mere baare mein quran ki ayat naazil naa ho jaae, main idhar hi ghoomtra raha, yaha’n tak ke awaaz dene waale ne mera naam lekar awaaz di”. (Syedna Umar ؓ farmate hain) “maine kaha ke mere baare mein quran nazil ho gaya, main is baat se darted arte Rasool Allah ﷺ ke paas aaya. Maine aapko

<sup>176</sup> Saheeh Bukhari: Kitab ush Shuroot: H2581

<sup>177</sup> Surah Al Fatha: 1



salam kiya, to Aap ﷺ ne farmaya: “Mere oopar raat ko ek soorat nazil hui hai, jo mujhe duniya o maa-feeha se ziyada mehboob o pasandeeda hai” phir Aap ﷺ ne surah fatah ki pehli ayat tilawat farmai”.<sup>178</sup>

Ye asar Abdullah Ahmad bin Hambal ash Shaibani se bhi manqool hai. Imam Khalaal apni kitab As Sunnah mein naqal karte hain ke “mujhe Muhammad bin haroon aur uhammad bin jafar ne bayan kiya ke unhe’n Abu haris ne bayan kiya: maine Abu Abdullah (Ahmad bin Hambal) se is maamle ke baare mein sawal kiya jo Baghdad mein paeda ho chuka tha aur log khalifa ke khilaf khurooj (baghawat) karna chaah rahe the. Maine kaha: “Aye Abu Abdullah Ahmad bin Hambal! Aap logo’n ki baghawat ke baare mein kya kehte hain?” Unho’n ne isko buraa jaana aur wo (Ahmad bin Hambal) farmate jaa rahe the: SubhanAllah ye khoon ka maamla hai, khoon ka. Main naa to isko haq samajhta hoo’n, aur naa hi iska hukum deta hoo’n. Sabar karna hamare liye is fitna se behtar hai, jisme khoon bahaaya jaae, maal ko halal samjha jaae aur Allah ki haraam karda hudood aur mahaarim ko pamaal kiya jaae. Imam Ahmad ne kaha: Kya tum ye nahi jaante ke fitna ke dino’n mein log kis haalat mein the? Maine kaha: Aaj log fitna mein muhtala nahi hain? Imam Ahmad ne farmaya: Haa’n! ye fitna khaas hai, magar jab talwar chalegi to ye fitna o azmaash aam ho jaaegi aur raaste kat jaae’nge, in azmaasho’n par sabar karna hi behtar hai aur ye cheez tere liye behtar hai, ke tera deen bach jaae”.

Imam Ahmad ki is baat se mujhe wo hadees yaad aagai jisko Syedna Usama bin Zaid رضي الله عنه ne riwayat kiya hai. Syedna Usama رضي الله عنه farmate hain ke: “Hame’n Rasool Allah ﷺ ne ek Lashkar mein bheja, hamne subha subha juhaina qabeele ke chote chote qabeelo’n par hamla kar diya. Mere waar ke neechे ek aadmi aaya. Usne Laa Ilaaha Illallah kaha. Magar iske bawajood maine isko neza maar diya. Mere dil mein thoda ishkaal o taraddud paeda hua. Maine ye baat Rasool Allah ﷺ se zikr ki to Rasool Allah ﷺ ne farmaya: Kya isne Laa Ilaaha Illallah kaha aur toone isey qatal kar daala? Syedna Usama رضي الله عنه kehte hain: “maine arz kiya: Aye Allah ke Rasool ﷺ! isne to kalima asleha ke dar se kaha tha”. Rasool Allah ﷺ ne farmaya: Tu is baare mein jaanta tha ke usne ye dil se nahi kaha tha, balke asleha ke khof se kaha tha? Is baat ko Allah ke Nabi ﷺ kaafi der tak dohraate rahe, hatta ke maine ye tamanna karne lagaa ke kaash ke main aaj musalman hua hota”.

Syedna Sa’ad bin Abi Waqaas رضي الله عنه kaha karte the ke “Main us waqt tak kisi shakhs ko qatal nahi karu’nga, jab tak isko usama qatal naa kare’n”. Yaane iske baad Usama (rz0 bohot ziyada mohtaaf ho gae the. Sa’ad bin Abi Waqaas رضي الله عنه se ek aadmi ne (syedna Ali aur Moawiya رضي الله عنه ke ikhtelaf ke dauran kaha) Aye Sa’ad! Kya Allah ne ye nahi farmaya:

Tum Unse Us Hadd Tak Lado Ke Un Mein Fasaad e  
Aqeeda Naa Rahe Aur Deen Allah Hi Ke Liye Ho  
Jaae.<sup>179</sup>

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

To Syedna Sa’ad رضي الله عنه ne jawab diya: “Hamne to qitaal kiya, yaha’n tak ke fitna naa raha, tu aur tere saathi is liye qitaal o ladaai kar rahe hain ke fitna barpa ho jaae”.<sup>180</sup>

Iske baad Khalal رضي الله عنه kehte hain: “Mujhe Ali bin Isa ne bataaya ke maine ibne Hambal se sunaa ke unho’n ne wasiq ki khilafat ke baare mein kaha ke fuqaha Baghdad Abu Bakar bin Ubaid bin Ali al Matbakhi o Fadhal bin Abbas ye saare jamaa hokar mere paas aae aur andar aane ki ijaazat talab ki. Maine inko andar aane ki ijazat di, wo andar aae aur unho’n ne kaha: Aye Abu Abdullah! Is maamle mein apne baazu phaelaa liye hain, yaane aam ho gaya hai (unki muraad fitna khalq e quran hai) unse Abu Abdullah ne kaha:

<sup>178</sup> Saheeh Bukhari: Kitab ul Maghazi: H4177

<sup>179</sup> Surah Anfaal: 39

<sup>180</sup> Saheeh Muslim: Kitab ul Imaan: H158



*Tumhara kya irada hai? Unho'n ne kaha ke ham is (waasiq) ki imaat par raazi nahi hain aur naa hi iski baadshahat hame'n bhalee lagti hai. Aap ek lamha unki taraf dekhte rahe, phir unse farmaya: tum isko dil mein zaroor buraa samjho, lekin iski ataa-at se hath naa nikaalo aur musalmano ki jamiyyat ko naa todo aur apne saath saath musalmano ka khoon naa bahaa, apni aaqabat o aakhirat par nazar rakho aur sabar karo. Yaha'n tak ke nek log sukoon paae'n yaa phir fajiro'n se inko sukoon dilaaya jaae".*

Shaikh ul Islam Ibne Taimiyya ؒ farmate hain: *"Jiske dil ko Allah ne ilm se munawwar kar diya hai, to wo nusoos e shariyat mein maslehat o islaah aur khair ko dekhta hai aur agar aisa nahi, yaane wo shakhs aalim nahi to iski paerwee kare, uske liye ye layaq nahi ke wo in nusoos ko apni raae aur khwahish ke saath takrata rahe (aur inkaar karta rahe)".*

Ta'assub ki binaa par nusoos ki mukhalifat iski kai qisme'n hain, wo ta'assub yaa to qaum o biraadari ka hoga, yaa phir ye ta'assub mazhabi hoga yaa phir jamat aur giroh ki binaa par hoga.

- i. Qaum o biraadari ke ta'assub ki misaal Syedna Jabir ؓ ki hadees hai, jisko Imam Bukhari ne riwayat kiya hai. Syedna Jabir ؓ farmate hain ke: *"Ham ek ghazwa mein Rasool Allah ﷺ ke saath the ke ek muhajir ne ek Ansari ko dhutkaara aur awaaz kasaa. To Ansari ne kaha: Aye Ansariyo! Aur Muhajir ne kaha: Aye Muhajiro! (wo apne qabeelo'n aur biradariyo'n ko madad ke liye pukaar rahe the) to Allah ke Nabi ﷺ ne farmaya: Jaahiliyat ke daawo'n aur pukaaro'n ka kya haal hai? Sahaba ؓ ne arz kiya: Aye Allah ke Rasool ﷺ! ek muhajir sahabi ne ek Ansari ko dhutkaara hai. Allah ke Nabi ﷺ ne farmaya: Chodoy ye badbudaar pukar aur dawat hai".*<sup>181</sup>
- ii. Rahee baat mazhabi ta'assub ki to ye pehli 3 sadiyo'n ke baad khaas taur par 4<sup>th</sup> sadee aur 5<sup>th</sup> sadee mein aaya hai. In dono zamano'n mein ta'assub bohot sakht ho gaya, hatta ke baaz ne shafai ki hanafi se hanafi ki shafai se shadi mamnoo qaraar dedi.

Is liye jo shakhs kisi moaiyyan o khaas mazhab ka paerukaar hai, iske andar 2 baato'n mein se ek baat zaroor hogi.

- a. Yaa to wo Quran o Sunnat ko mizaan o tarazu o qaraar deta hoga (apne mazhab ke baare mein warid aqwaal ke liye) agar ye baat hai (to ye saheeh hai)
- b. Yaa to wo apne mazhab ko quran o sunnat ke liye mizaan qaraar deta hai, to ye baat bohot hi ziyada ghalat hai.

Aur baaz logo'n ki haalat to yaha'n tak poho'nch gai ke unho'n ne kaha ke har wo ayat yaa hadees jo hamare mazhab ke khilaf hogi, yaa to uski taaweel ki jaaegi, warna usko mansooq tasawwur kiya jaaega.

Shaikh ul Islam Ibne Taimiyya ؒ farmate hain: *"Jo shakhs ye kahe ke falaa'n par khaas imam ki itteba wajib hai, to isse tauba karne ko kaha jaaega (agar wo tauba nahi karega) to isko qatal kar diya jaaega. Agar koi shakhs ye kahe ke falaa'n shakhs ki itteba karna behtar hai, wo jaahil o gumrah hai".*

Pas Sahaba Ikram ؓ ke faham ke mutabiq har shakhs ke liye mutabiq Nabi (s0 ki itteba karna laazim aur zaroori hai.

- iii. Rahi jamati o tanzeemi ta'assub ki baat to ye ta'assub hamare zamane mein bohot hai aur is par wo hadees saadiq aati hai, jisko Imam Ahmad aur Imam Tirmizi ne riwayat kiya hai. Shaikh ul Islam

<sup>181</sup> Saheeh Bukhari: Kitab ul Manaqib: H3330; Kitab ut Tafseer: H4622; Saheeh Muslim: Kitab al Bir was Sala wal Adab: H2584

Muhammad bin Abdul Wahhab ne is hadees par ye baab qaaem kiya hai: “Islam Se Kharij Hone Ka Daawa Karna Kaisa Hai?”

Syedna Haaris al Asha’ari رحمته الله bayan karte hain ke Nabi ﷺ ne farmaya: “Main tumhe’n 5 cheezo’n ka hukum deta hoo’n, jinka mujhe Rabb ne hukum diya hai. Wo sunna aur ataa-at karna, jihad karna, hijrat karna, jamat ke saath munsalik rehna. Jo jamat se ek baalisht bhi niakl gaya, goya isne islam ka patta apne galey se utaar diya. Ilaa ye ke wo rujoo karle aur jisne jaahiliyat ki pukaar lagaai wo jahannam ka indhan banega. Ek aadmi ne kaha: Aye Allah ke Rasool ﷺ! agarche wo namaz padhe aur roza rakhe? Allah ke Nabi ﷺ ne farmaya: agarche wo namaz bhi padhe, aur roza bhi rakhe. Phir farmaya: Allah ki pukaar ki tarha pukaar lagaao, Allah ne tumhara naam musalman rakha hai aur momin Allah ke bande hain”.<sup>182</sup>

## Jamat o tanzeemi ta’assub ke zahir tareen 2 tareeqe hain:

**Pehli Wajah:** Is haq baat ko thukraa dena, jisko is jamat ke alaawa koi aur bayan kare, jis jamat ki taraf wo shakhs mansoob hai. Ye bae’eena wo cheez hai, jiske andar yahoodi waaqe ho gae the. Jis tarha ke Allah Ta’ala ka farman hai:

Apne Deen Par Chalne Waale Ke Alaawa Kisi Aur  
Ka Etebaar o Yaqeen Naa Karo.<sup>183</sup>

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ

Ibnul Qaiyyim رحمته الله farmate hain ke in 2 cheezo’n se bach jaao, yaane ye khwahishaat ke ma’ariz haq ko thukraane se aur tera muakheza dil ke raah e haq se phirne ke etebaar se hi kiya jaaega. Allah Ta’ala ka farman hai:

Aur Ham Unke Dilo’n Aur Unki Nigaho’n Ko Pher  
De’nge, Jaisa Ke Ye Log Us Par Pehli Dafa Imaan  
Laae Aur Ham Unko Unki Sarkashee Mein  
Hairaan Rehne De’nge.<sup>184</sup>

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ  
وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Mazeed farmaya:

Aye Imaan Waalo! Tum Allah Aur Rasool Ke  
Kehne Ko Bajaa Laao Jab Ke Rasool Allah Tumko  
Tumhari zindagi-bakhsh Cheez Ki Taraf Bulaate  
Hain Aur Jaan Rakho ke Allah Ta’ala Aadmi Ke  
Aur Uske Dil Ke Darmiyan Aad Ban Jaaya Karta  
Hai.<sup>185</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا  
يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

Yaane Allah aur uske Rasool ﷺ ki baat ko radd karna aur qubool naa karna, is par ye baat murattab hogi ke uske dil aur haq ki pehchaan ke darmiyan aad ban jaata hai, to phir naa hi isme haq pehchaanne ki aur naa hi isse faaeda haasil karne ki salahiyat hoti hai.

<sup>182</sup> Musnad Ahmad: V4 P130-202; Saheeh Ibne Khuzaima: #483

Ibne Khuzaima ne isey Saheeh kaha hai

<sup>183</sup> Surah Aale Imran: 73

<sup>184</sup> Surah Anam: 110

<sup>185</sup> Surah Anfaal: 24

**Doosra Tareeqa:** Wo ye ke, ek doosre ko bewaqoof kehna aur haq par naa samajhna. Ye bhi yahoodiyo'n ka hi tareeqa tha, farman e Baaro Ta'ala hai:

Yahood Kehte Hain Ke Nasaara (isaai) Haq Par  
Nahi Hain, Aur Nasaara Kehte Hain Ke Yahoodi  
Haq Par Nahi Hain. Halaa'nke Ye Sab Log  
Tauraat Padhte Hain.<sup>186</sup>

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ  
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ

Yaane tauraat o injeel ki shariyat ko jaante hain. Ye dono kitabe'n apne apne waqt mein mashroo thee'n. Lekin un logo'n ne kufr o enaad ki binaa par (muqaabla lil fasaad bil fasaad) faasid o ghalat baat ka ghalat baat ke zariye muqabla karte hue ek doosre ka inkaar kiya.

Jab tujhe is baat ki zaroorat mehsoos ho, ke tu jamati o tanzeemi ta'assub ki bidat e moharrama ka idraak kar sakey to Allah Ta'ala ke is farman ko baghaur padho:

Aur Mushrikeen Mein Se Naa Ho Jaao, UUn  
Logo'n Mein Se Jinho'n Ne Apne Deen Ko Tukdy-  
Tukde Kar Diya Aur Khud Bhi Giroh Giroh Ho Gae  
Aur Har Giroh Us Cheez Par Jo Uske Paas Hai, Us  
Par Khush Hai.<sup>187</sup>

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا  
شِيعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Surah Anam mein farmaya:

Beshak Jin Logo'n Ne Apne Deen Ko Judaa  
Judaa Kar Diya Aur Giroh Giroh Ban Gae, Aapka  
Unse Koi Talluq Nahi Hai.<sup>188</sup>

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ

Rahi baat shakhsi ta'assub ki, to is par ye asar saadiq aata hai. Syedna Ibne Abbas رضي الله عنه se poocha gaya ke bataao Syedna Moawiya رضي الله عنه ke deen par ho yaa Syedna Ali رضي الله عنه ke deen par? To Ibne Abbas رضي الله عنه ne jawab diya: “(in dono ke deen par nahi), balke maine Rasool Allah ﷺ ke deen par hoo'n”.<sup>189</sup>

Ek aur mashoor asar hai ke: Syedna Urwah bin Zubair رضي الله عنه ne Syedna Ibne Abbas رضي الله عنه se kaha ke “Aapne to logo'n ko gumrah kar diya hai”.

Syedna Ibne Abbas رضي الله عنه ne farmaya: “Urwah, wo kaise?”

Urwah bin Zubair رضي الله عنه ne kaha ke: “Aap ashra zil hijja (zil hajja ke pehle 10 din) mein logo'n ko umrah karne ka hukum dete hain, halaa'nke in didno'n mein Umrah karna saheeh nahi”.

Syedna Ibne Abbas رضي الله عنه ne farmaya: “Is baat par aap apni waleda (asma) se kyou'n nahi pooch lete”.

Urwa ne jawab diya ke: “Abu Bakar o Umar رضي الله عنهما is kaam ko nahi karte the”.

Syedna Ibne Abbas رضي الله عنه ne farmaya: “Ye cheez (shakhsi ta'assub) tumhe'n halaak kardegi, Allah ki qasam! Main samajhta hoo'n ke aap logo'n ne ye rawish naa chodi to anqareeb Allah tumhe'n is jurm ki paadaash mein azaab dega. Main tumhe'n Allah ke rasool ﷺ ki hadees bayan karta hoo'n, aur tum jawab mein Syedna Abu Bakar o Umar رضي الله عنهما ki baate'n karte ho”.

<sup>186</sup> Surah Baqara: 113

<sup>187</sup> Surah Ar Rum: 31-32

<sup>188</sup> Surah Anam: 159

<sup>189</sup> Musannaf Abdur Razzaq; Musannaf Ibne Abi Shaiba

Ye baat zahen nasheen honi chaahiye ke makhlooq mein shrik ki ibteda ki asal jadth bhi nek logo'n ki taazeem mein ghuloo hai, jis tarha ke Syedna Nuh (عليه السلام) ke qisse mein hai.

Ibnul Qaiyyim رَحِمَهُ اللهُ “Qaseeda Noniyah” mein farmate hain:

والخوف كل الخوف فهو على الذي

ترك النصوص من اجل قول فلان

“Jis shakhs ke baare mein bohot ziyada dar hai (azaab ka, gumrah hone ka) wo aisa shakhs hai jo nusoos (dalaal Kitab o Sunnat) ko kisi shakhs ke qaul ki wajah se chod deta hai”.

Shaikh ul Islam Ibne Taimiyya رَحِمَهُ اللهُ farmate hain: “Ahle bidat ki ye aadat hai ke wo kitab o sunnat aur asaar e sahaba (عليه السلام) o taabaeen par inhesaar o bharosa nahi karte. Balke inka etemaad o bharosa aqal aur lughat e arab par hai. Inka etemaad aise kutub e tafseer par nahi hota jo ahadees aur asaar e sahaba (عليه السلام) aur tafseer bil-masoor par mushtamil hain. Balke iski bajaa inka bharosa kutub e adab o kutub e kalaam par hai. Jin kutub ko unke bado'n ne likha hai, ye tareeqa to mulhid o be-deen logo'n ka hai, jo kutub e falsafa o kalaam aur kutub e lughat ki bato'n ko tolte hain. Lekin kutub e hadees o asaar e sahaba (عليه السلام), hatta ke quran ki taraf bhi iltefaat tak nahi karte. Ye log nusoos e ambiya (عليه السلام) se bhi inheraf o eraaz karte hain. Balke unke nazdeek to ye nusoos (be-faada hain) ilm ka faada tak nahi detee'n”.

Imam Barbahari رَحِمَهُ اللهُ kehte hain: “Wo shakhs us bidat se dhoka khaa jaata hai, jo bidat haq ke mutashaabe hoti hai, is bidat ko ikhteyar kar leta hai, lekin isse nikalne ki koi sabeel nahi paata”.

Salaf o saleheen ka ye tareeqa tha ke wo ahle bidat aur khwahishaat parast logo'n se daraate rehte the aur phir daraane ke kai andaaz the. Kabhi to taaleem o ta'allam ke zariye aur kabhi ahle bidat ka radd karke, kabhi unse qata'a talluqi aur in par sakhti karke, aur kabhi unke khilaf taaleef o tasneef ke zariye daraate aur unke shar se agaah karte. Is baare mein salaf ke baaz mashoor aqwaal mulaheza farmae'n:

Allama Ismail رَحِمَهُ اللهُ farmate hain: “Gunah aur gheebat se bachte the, haa'n us shakhs ke baare mein baat cheet karte jiska bidati hona waazeh ho jaata aur wo shakhs is bidat ki dawat bhi deta ho. Aise shakhs (ki ghair maujoodgi mein is) ke baare mein baat cheet karna ahle sunnat ka nazdeek gheebat nahi hai”.<sup>190</sup>

Allama Abu Usman As Sabooni رَحِمَهُ اللهُ kehte hain: “Ahle sunnat bidati aur gumrah logo'n se door rehte hain aur (deen ke muqable mein) khwahish parast aur jahalat ka muzahera karne waalo'n se dushmani rakhte hain aur wo (ahle sunnat) in bidati logo'n se bughz o nafrat rakhte hain, jo deen mein aise cheez ghad kar daakhil kar lete hain jo deen mein se nahi hoti”.

“Ahle sunnat (ahle hadees) aise logo'n se mohabbat nahi rakhte aur unki sohbat ko ikhteyar nahi karte, unki baato'n ko nahi sunte, aur unki mehfil mein nahi jaate aur naa hi unke saath deen ke baare mein bahes o mubaheesa aur munazara karte hain. Ahle sunnat ye samajhte hain ke unke kaan, in baatil o ghalat baato'n ki wajah se zang alood ho chuke hain, jo agar kano'n se guzar jaa'e'n aur dilo'n mein baith jaa'e'n to nuqsan deti hain. Aur dil mein ajeeb qism ke wasaawis o khatraat paeda kar deti hain. I nhi ke baare mein Allah Ta'ala ne Quran e Majeed mein irshad farmaya:’

<sup>190</sup> Eteqaad Ashaab ul Hadees: 78

Jab Aap Un Logo'n Ko Dekhe'n Jo Hamari Ayaat  
Mein Aeb-joi Kar Rahe Ho'n To Un Logo'n Se  
Kinara-kash Ho Jaa'e'n. Yaha'n Tak Ke Wo Kisi  
Aur Baat Mein Naa Lag Jaa'e'n.<sup>191</sup>

إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى  
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

Imam Shawkani رحمه الله is ayat ki tafseer mein farmate hain: “Is ayat mein us shakhs ke liye ek bohot badi aur azeem naseehat hai, jo shakhs in bidati logo'n ki mehfilo'n mein baithta hai, jo kalaam e ilaahi mein tehreef karte hain aur Kitab o Sunnat ka mazaq udaate hain aur inko tod marodh kar apni gumrah-kun khwahishaat aur bidat e faasida ki taraf lautaate hain. Jo in par nakeer o radd naa kare aur jis gumrahi mein wo hain in par is gumrahi ko bhi waazeh naa kar sakey to phir kam-az-kam unki majlis o mehfil se uth jaae, ye kaam uske liye asaan hai, koi mushkil nahi”.

Iski is mehfil mein maujoodgi mein ek kharabi o buraai to ye hai ke wo munkiraat sunkar khamosh raha, iske alaawa isme aur bhi buraaiya'n hain, wo ye ke bidati log aam logo'n se iski maujoodgi aur chup rehne ka tazkira karke unko shukook o shubhaat mein muhtala kar de'enge.

Imam Shawkani رحمه الله farmate hain: “Ham ne aisee la-tadaad aur an-ginat mehfilo'n mein shirkat ki hai aur unme hamne nusrat o madad e haq ke liye khade hokar (awaaz buland ki) aur hamne in mehfilo'n mein jitni hamare andar taaqat thi, isi munasebat se baatil ka radd bhi kiya aur jo shakhs shariyat e mutahhera ko acchi tarha jaanta hai, isko is baat ka ilm o idraak hai ke ahle bidat ki mehfile'n mufsideaat o buraiyo'n se labrez hoti hain. In logo'n ki mehfilo'n se bhi badh kar unme mufsideaat hoti hain, jin mein kisi kaam ko anjaam de kar hurmaat e ilaahi ko pamaal kiya jaata hai”. (ye jumla e motarza hai)

(Asal baat ye hai ke wo aam logo'n ko shukook o shubhaat mein muhtala kar de'enge) “Khas taur par us shakhs ko jisey Kitab o Sunnat ke ilm par rusookh o pukhtagi naa ho to is par kabhi kabhi unke jhoot o fareb asar-andaaz ho jaate hain. Magar ye baat us aadmi ke dil mein ghar kar jaati hai, jiska ilaj karna bohot mushkil hota hai. To apni umar e azeem ka ek hissa is bidat par amal karte hue guzaar deta hai. Yaha'n tak ke Allah iske dil mein ye baat daal deta hai ke ye baat bhi haq hai. Halaa'nke wo sab se gumrah tareen aur mukar tareen kaam hota hai”.<sup>192</sup>

- iv. Allama Baghwi رحمه الله farmate hain: “Yaqeenan Allah ke Nabi ﷺ ne is ummat ke firqo'n mein bat jaane aur unme khwahishaat o bidaat ke paeda ho jaane ki bhi khabar dedi hai aur najaat ka faisla is jamat ke haq mein kar diya jo Nabi ﷺ aur Sahaba رضوان الله عليهم ke tareeqe par chalegi. Ab ye baat ek musalman par laazim hai ke jab koi shakhs bidaat o khwahishaat ko aqeeda banaakar sar-anjaam de, yaa phir wo aisa kaam kare jo sunnat ko kamzor karde to is se qata talluqi kare aur isse bara-at o begaangi ka izhaar kare aur isko zindagi o maut dono soorato'n mein chod de (yaane iske khushee o ghamee ke muamilaat mein shareek naa ho) jab bhi mulaqaat ho to salam bhi naa kahe aur agar wo salam kahe to iska jawab naa de. Yaha'n tak ke wo is bidat ko chodkar haq ki taraf laut aae. Imam Baghwi ne iska jawab dete hue kaha: 3 din se ziyada baat cheet chodna us waqt haraam hai, jab iski wajah se mohabbat aur moashrat par manfi asar ho, magar jab deen ke maamla mein ho aur deen ke haq mein ho to tab ye gunah nahi, balke khwahishaat parast logo'n se us waqt tak baat cheet band rakhi jaae, jab tak wo tauba naa kar le'n”.<sup>193</sup>

<sup>191</sup> Surah Anam:68; Eteqaad Ashaab ul Hadees: 199

<sup>192</sup> Fathul Qadeer Iish Shawkani: V2 P381

<sup>193</sup> Sharah as Sunnah: V1 P223-227

- v. Qazi Fuzail bin Ayaaz ؒ farmate hain: “Ke main kisi yahoodi yaa isaai ke yaha’n khana khaau’n ye mujhe is baat se ziyaada pasand hai ke kisi bidati ke yaha’n se khana khaau’n. Kyounke jab main yahoodi o isaai ke yaha’n khana khaau’nga to is baat mein meri paerwee nahi ki jaaegi. Lekin jab main kisi bidati ke yaha’n khana khaau’nga to log isme meri paerwee kare’nge. Main to ye chahta hoo’n ke mere aur bidati ke darmiyan lohey ka qila (yaa parda) ho. Sunnat ke mutabiq thoda saamal karna ye bidat ke (bohot saare) amaal se behtar hai aur jo shakhs bidati ke saath baith-ta hai taa-ke wo is bidati ko Allah se daraae to ye saheeh hai, warna isko daraana chaahiye ke kahee’n ye bhi azaab ki lapet mein naa ajaae aur bidati ko apne deen ke baare mein naa baato aur apne muamilaat mein isse mashwara bhi naa lo”.<sup>194</sup>
- vi. Ibne Muflih ؒ farmate hain: “Mutawakkil ne apne daur e hukumat mein fatwa poochne ke liye Imam Ahmad ؒ ke paas aadmi ko bheja ke ham hukumati kaamo’n ke liye isaiyo’n ko mazdoor, mulazim rakhe’n yaa phir bidati aur khwahish parast logo’n ko mulazim rakhe’n? Imam Ahmad bin Hambal ne fatwa diya ke isaiyo’n ko mulazim rakhna bidatiyo’n ko mulazim rakhne se behtar hai. Phir jab mutawakkil ka qasid chala gaya to Imam Ahmad ؒ ke paas baithe hue logo’n ne aapse sawal kiya. Imam Sahab ne jawab diya ke yahood o nasaara to zaleel o ruswa kiye gae hain, aur unki buraai waazeh hai. Lekin ahle bidat logo’n par unke deen ko khalat-malat karte hain aur unse unke saheeh deen ko chupaate hain”.<sup>195</sup>
- vii. Yahya bin Abi Kaseer ؒ kehte hain: “Jab aap kisi bidati ko raaste mein dekho to rasta tabdeel karlo”.
- viii. Imam Ahmad ؒ ahle bidat ki alamat bayan karte hue farmate hain: “Ye log kitabullah ke baare mein mukhtalif aara rakhte hain aur ye kitabullah ke mukhalif umoor ko sar-anjaab dete hain aur ye kitabullah ko chodne par muttafiqa hain. Ye kitabullah ke mutashaabe baat karte hain aur logo’n ko (apni khalat-malat ki hui baato’n ke zariye) dhoka dete hain”.<sup>196</sup>

Logo’n mein kuch log ahle bidat aur ahle sunnat ke darmiyan raah par chalne ka daawa karte hain, wo tamaam logo’n ki majaalis mein shareek hote hain aur jab unse poocha jaae ke tum kis tareeqa o raasta par ho, to wo kehte hain ke ham tamaam jamato’n ko jamaa karna chahte hain, kisi mein koi farq nahi karte to baat hi tafreeq o farq ki jad hai aur salaf ki seerat o tareeqa se doori hai.

Shaikh ul Islam Ibne Taimiyya ؒ farmate hain: “Baatil o naahaq tareeqa se (logo’n ko) kafir qaraar dene waale log ahle sunnat wal jamat ke aqeeda ko is tarha nahi jaante jis tarha unko is aqeeda ko janna chaahiye. Yaa phir baaz aqaaed ko jaante hain aur baaz se na-waaqif o jaahil hain. Aur jin aqaaed ko jaante bhi hain, inko logo’n ke saamne bayan nahi karte. Balke unko (logo’n se) chupaate hain (had ye hai) ke naa to wo bidat (jo-ke Kitab o Sunnat ke mukhalif hain) se rokte hain aur naa hi unki mazammat aur inka taqqub karte hain. Balke shayad wo sunant aur usool e deen ke zariye mutlaq taur par har kaam ki mazammat karte hain. Wo is mazammat ke karne mein is kalaam ke darmiyan koi farq nahi karte jo Kitab o Sunnat aur ijma se saabit ho aur is kalaam ke darmiyan jo ahle bidat aur firqa waariyat ke dil-daada logo’n ne kaha ho. Wo tamaam mazaahib ko apni apni jagah saheeh kehte hain. Jis tarha ke ulama in mawaaqe ijtehaad mein tamaam logo’n ke ijtehaad ko saheeh o durust qaraar dete hain, jaha’n ikhtelaf karna jaaez ho, ye tareeqa aksar murjiyya aur zabardasti ke muttafiqa aur sufiya aur falsafi logo’n ka ha. Jis tarha ke pehle tareeqa ahle bidat aur ahle hawaa aur ahle kalaam par ghalib aachuka hai, ye dono tareeqe Kitab o Sunnat se hat kar hain”.<sup>197</sup>

<sup>194</sup> Heelatul Auliya laa Abee Naeem: V8 P301

<sup>195</sup> Al Adaab ash Shariyya: 165

<sup>196</sup> Dar at Ta’aruz: V1 P44

<sup>197</sup> Majmua Fataawa: V12 P467

Isi tarha Shaikh ul Islam ﷺ farmate hain: “Sunnat aur ijma se ye baat saabit hai ke ahle bidat un logo’n se battar hain, jo shehwaani khwahishaat ki wajah se ma’asi o gunah karte hain. Kyou’nke Allah ke Nabi ﷺ ne khawarij ke saath qitaal o ladaai ka hukum diya hai, magar zalim hukumrano’n se ladne se mana farmaya hai”.

Aur is tarha ek sharabi ke baare mein farmaya: “Is par lanat naa bhejo, Allah ki qasam! Main ye jaanta hoo’n ke ye Allah aur uske Rasool ﷺ ke saath mohabbat karta hai”.<sup>198</sup>

Aur uske muqable mein zul khuwaisra ke baare mein farmaya: “Us shakhs ki aulaad mein aise log ho’nge jo quran to padhe’nge, lekin wo unke galo’n se neeche nahi utrega. Wo deen se is tarha nikal jaae’nge, jis tarha teer Kaman se nikal jaata hai”.<sup>199</sup>

Phir in dono giroho’n mein ek aur farq hai ke gunahgaar shakhs ne to in gunaho’n mein se ek gunah ka irktekab kiya hai, jisse isko mana kiya gaya tha. Masalan chori, sharab-noshi aur naa-haq tareeqe se logo’n ka maal khana waghaira. Jabke ahle bidat ka gunah ye hai ke unho’n ne sunnat ki itteba aur jamat ul momineen ke saath munsalik hone ko tark kiya hai, jiska inko hukum diya gaya tha.

Imam Barbahari ﷺ farmate hain: “Aye Qaari! Allah aap par rahan kare, har wo baat jo aap sun’en khaas taur par hamare daur ke logo’n ki to uski taraf jaldi naa kiya karo aur naa hi in par us waqt taka mal ki koshish kiya karo, jab tak ulama se sawal naa karlo aur is par ghaur o fikr naa karlo, ke (ye baat) Rasool Allah ﷺ ke sahaba ﷺ yaa phir ulama e haq mein se kisi ek ne kahi bhi hai yaa nahi? Agar is baare mein aap ko koi asar o daleel mil jaae to is par mazbooti se jam jao aur is par tajaawuz naa karo aur is par kisi aur cheez ko tarjeeh naa de’n”.

Imam Barbahari ﷺ ki ye baat ek azeem usool ke tahat hai, jis par manhaj e ahle sunnat wal jamat ki buniyad hai aur ek salafi taalib e ilm ko isse naa-ashna hona laaez o zeba nahi hai. Kyou’nke ummat ke androoni dushmani, bairooni dushman se ziyada khatarnaak hai.

Syedna Sauban ﷺ farmate hain ke Rasool Allah ﷺ ne farmaya: “Allah ne mere liye zameen ko samet diya hai, maine iska mashriq o maghrib dekha, yaqeenan meri ummat ki hukumat waha’n tak poho’ncheji jaha’n tak mere liye zameen sameti gai aur mujhe surkh o safed khazano’n ki chabiyaa’n di gaaee’n. Maine apne Rabb se dua ki, ke meri ummat ko aam qahat se halak naa karna aur in par unke alaawa kisi aur ko inpar musallat naa karna, jo unki jad-kaat de. Mere Rabb ne kaha: Aye Muhammad ﷺ! Jab main koi faisla kar deta hoo’n, to phir isko badalta nahi hoo’n. Main teri is dua ko qubool karta hoo’n, ke unko aam qahat se halak nahi karu’nga. Aur in par unke alaawa koi aur aisa dushman bhi musallat nahi karu’nga joinke asal deen ko mitaade aur agar poori duniya ke kafir mil kar bhi in par hamla kar de’n tab bhi wo in par aisa tasallut haasil naa kar sake’nge (magar ye zaroor hoga) musalman ek doosre ko halak kare’nge aur qaidi banaae’nge”.<sup>200</sup>

Ye hadees is baat par dalaalat karti hai ke Allah ke Nabi ﷺ ko ummat ke baare mein kisi bairooni dushman yahoodi, isaai waghaira ka koi khof naa tha. Kyou’nke ye Allah ka faisla hai, jo badalta aur talta nahi hai. (yahoodi o isaai) ham par us waqt tak tasallut haasil nahi kar sakte, jab tak ham khud inko raasta muhaiyya naa kare’n. Aur takleef o azmaaesh androoni o dakhili dushmani ki wajah se aati hai. Aur dushman, gumrah karne waale hukumran aur shukook o shubhaat paeda karne waale daai hain.

Ibnul Qaiyyim Jauzi ﷺ farmate hain ke Allah Ta’ala ka farman hai:

<sup>198</sup> Saheeh Bukhari: Kitab ul Hudoood: H6398

<sup>199</sup> Saheeh Bukhari: Kitab ul Ambiya: H3166; Saheeh Muslim: Kitab uz Zakat: H1064

<sup>200</sup> Saheeh Muslim: Kitab ul Fitan: H2889; Sunan Abu Dawood: Kitab ul Fitan: H4252

Is baare mein kai aqwaal o aara hain e Allah Rabbul Izzat kafiro'n ko momino'n par kisi lehaz se ghalba nahi dega:

1. Kuffat ko Allah hujjat, dalaael o baraheen ke lehaz se momino'n par ghalba nahi dega. Balke kuffar ke dalaael Allah ke yaha'n baatil o jhoot hain.
2. Baat aakhirat ke baare mein hai, rahi baat duniya ki to duniya mein kuffar musalmano par takleef o nuqsan poh'nchaane ke lehaz se ghalba paale'nge.
3. Allah in momino'n par tasallut ataa nahi karega, balke agar wo momino'n par ek daur mein ghalba haasil kar le'nge to halaat inko dobara shikast khoorda kar de'nge aur mustaqil madad o nusrat e ilaahi muttabeen o paerukaaraan e rasool ﷺ ke liye hai.
4. Ye ayat apne zaahiri ma'ane par mahmool hai aur is mein Alhamdulillah koi ishkaal bhi nahi hai. Allah Rabbul Izzat ne is ayat ke zimn mein ye farma diya ke jab tak momin log in cheezo'n par amal paeraa rahe'nge, jinka unhe'n Allah Ta'ala ne hukum diya hai aur in cheezo'n se ruk jaae'nge, jin se inko manaa kiya gaya hai aur haa'n! wo (momin) baaz awaamir ko tark karke Allah aur uske Rasool ﷺ ki ataa-at se thoda hath khee'nch le'nge aur nawaahi ka irtekaab karke unke liye apne oopar ghalba o fateh ka dawaza khol de'nge to kuffar is darwaze se dakhil hokar in momino'n par ghalba haasil kar le'nge. Jis tarha sahaba رضي الله عنهم ne ohad ke din in kuffar ke liye ek suraakh o raasta chod diya tha. Wo (Sahaba Ikram رضي الله عنهم) is hukum ki hifazat naa kar sakey, jo aap ne inko diya tha. To kuffar ne unke oopar ghalba paane ka raasta paa liya aur wo isi raasta ke zariye in par dakhil ho gae.<sup>202</sup>

Jab ye baat waazeh hai aur is par ahle ilm aur ulama ka ittefaq bhi hai ke bidat gunah o nafarmani se ziyada halaakat khez hai to un logo'n par ye baat laazim hai, jinka aqeeda saheeh o saalim hai wo ahle bidat aur fikri o tehreeki aur maghribi nazariyaat ki haamil tanzeemo'n ke khote-pan ka parda chaak kare'n. Aur logo'n ke saamne inka ghatiya o baatil hona waazeh kare'n aur apni safo'n par dakhili dushmano'n ke khilaf is tarha pehre bithaae'n jis tarha bairooni dushman ke sad e baab ke liye iska intezam aur ehtemaam kiya jaata hai.

Shaikh ul Islam رحمته الله farmate hain: *"Momino'n ki misaal aapas mein 2 hatho'n jaisi hai. Ke ek hath doosre ko dhota hai aur hath se mail kuchail us waqt tak nahi utar sakti, jab tak isme khurdura-pan naa ho. Yaane safaai suthraai ke liye iska khurdura hona zaroori hai. Tamaam taareefe'n us zaat ke liye jisne iske khurdure-pan ko hamare liye mufeed banaaya hai"*.<sup>203</sup>

Ahle ilm par ye baat laazim o zaroori hai ke wo haq par padey pardo'n ko hataae'n aur ahle haq par lage ilzaamo'n ko saaf kare'n aur apne ilm o taaqat ke mutabiq awaam mein bedaari paeda kare'n.

Ye ahle ilm ke aqwaal mein se chand misaale'n thee'n, dakhili o androoni dushman bairooni dushman se ziyada khatarnaak o halakat khez hai.

Ibnul Qaiyyim Jauzi رحمته الله farmate hain: Abul Wafa Ali bin Aqeel al Faqeeh ne kaha ke hamare shaikh Abul Fazal al Hamdani ne kaha: *"bidati tola islam ke liye mulhideen se bhi ziyada nuqsan-deh hai. Kyou'nke mulhideen deen ko bairooni zaraae se bigaadna chahte hain, jabke bidati tola deen ko androoni taur par bigaadna chahta hai. Unki misaal is shaher waalo'n ki si hai, jo shaher ke halaat ko bigaadna chahte hain au mulhideen ki misaal un logo'n ki si hai, jo bahar se aakar inka saath dete hain. To ahle shaher qilo'n aur shaher ka dawaza kholte hain*

<sup>201</sup> Surah Nisa: 141

<sup>202</sup> As Sawaaeq al Mursalah: V4 P1394

<sup>203</sup> Majmua Fataawa: V2 P53-54



(taa-ke bairooni madadgaar bhi andar dakhil ho sake'n) lehaza ye tola islam ke liye androoni dushman hone ki wajah se ziyada khatarnak hai (balke ye asteen ke saa'np hain)".<sup>204</sup>

Shaikh ul Islam Ibne Taimiyya ربه khawarij ke baare mein bahes karte hue likhte hain ke: "Sahaba ربه ne inko kafir qaraar nahi diya aur Sahaba ربه ke baad bhi (unke baare mein) musalmaano ka yehi tareeqa raha. Balke naa hi un logo'n ki tarha inko murtad kaha, jaise zakat ka inkaar karne waale logo'n se Syedna Abu Bakar ربه ne jihad kiya tha, bawajood is baat ke, ke Allah ke Nabi ربه ne farmaya: "Sabse behtar Shaheed wo hai, jisko khawarij qatal kare'n aur asmaan ki chat ke neeche sabse bure maqtool khawarij hi hain".<sup>205</sup> Maqsad ye hai ke ye musalmaano ke liye auro'n ki nisbat ziyada nuqsan-deh hain. Hatta ke ye yahoodiyo'n aur isaaiyo'n se bhi ziyada khatarnaak hain. Kyou'nke ye har is musulman ke qatal ke dar-pe the, jo unki muafaaqat nahi karta tha. Balke musulmano ke qatal ko jaaez samajhte the aur unke maal ko apne liye halal aur unke baccho'n ke qatal ko bhi saheeh samajhte the aur musalmaano ko kafir kehte the. Apni jahalat aur gumrah-kun bidaat ki binaa par isi ko apna deen aur imaan samajhe hue the".<sup>206</sup>

Yaqeenan shariyat ne yahoodiyo'n aur isaaiyo'n ki kitbo'n ke padhne se mana kiya hai, kyou'nke charbi ke saath zaher bhi milaa hua hai. Syedna Jabir bin Abdullah ربه bayan karte hain ke: "Syedna Umar bin Khattab ربه ek kitab lekar aae, jo inko ahle kitab mein se milee thi. Allah ke Nabi ربه ko ghussa aagaya aur farmaya ke tum ta'ajjub karne waale ho. Aye Ibne Khattab! Us zaat ki qasam jiske hath mein meri jaan hai, main tumhare paas isse bhi raushan cheez (deen) lekar aaya hoo'n. Tum in (ahle kitab) se kuch naa poocha karo (kyou'nke kahee'n ye naa ho) wo tumhe'n haq bataae'n aur tum isey jhoot kaho (aur jhutlaa do) aur wo tumhe'n naahaq o baatil cheez bataae'n aur tum iski tasdeeq kar baitho. Us zaat ki qasam! Jiske hath mein meri jaan hai, agar Musa bhi zinda hote to inko bhi meri itteba ke alaawa koi chaara e kaar naa hota".<sup>207</sup>

Jab ahle kitab ki mansookh shuda asmaani kitabo'n ka mutaalea ba-gharz e istefaada haraam hai, to ahle bidat ki kitabo'n ka mutaalea bil oola haraam hai.

Imam Zahabi ربه Muhammad bin Umar az Zamakhshari ke halaat e zindagi ke tahat raqam taraaz hain: "Nek to the, lekin wo motazeli aqeeda ki dawat dete the. Allah ham'en isse panah mein rakhe. Lehaza unki (kitab) Kashaaf se bach kar raho (yaane naa padho)".<sup>208</sup>

Haafiz Ibne Hajar ربه "Bukhari Ki Sharah" mein jab in ulama ka tazkirah karte hain, jo aksar umoor mein ghalati par hain, to Imam Zahabi ka ye (mazkoora) kalaam naqal karne ke baad farmate hain: "Inme wo log bhi shamil hain, jo Zamakhshari ki kitab ke mutalea ko jaaez qaraar dete hain aur Zamakhshari ko Ibne A'atiya jaise azeem ulama par tarjeeh dete hain aur is kitab "Kashaaf" ka naam taazeem ke saath lete hain".

Abu Muhammad bin Abi Hamza farmate hain ke "Kashaaf" ka mutalea karne waala agar is zaher afshaniyo'n ko jaanta ho, to uske liye iska padhna saheeh nahi. Kyou'nke is baat ka imkaan hai ke wo zaher isme dakhil ho jaae aur isko pataa bhi naa chle (to tab wo marjooh cheez ko raajeh par fauqiyat dega).

Aur agar isko iski zaher afshaniyo'n ka pataa hi nahi to phir uske liye to bil oola jaaez nahi. Kyou'nke ye zaher iske andar is andaaz se dakhil hoga ke isko pataa bhi nahi chalega aur wo motazeli o murjai ho jaaega. Wallahu al Maufiq!<sup>209</sup>

<sup>204</sup> Al Mauzuat: V1 P51

<sup>205</sup> Sunan Tirmizi: Kitab ut Tafseer: H3000; Sunan Ibne Majah: H176 Allama Albani ne isey Hasan Saheeh kaha hai.

<sup>206</sup> Minhaj us Sunnah: V5 P247-248

<sup>207</sup> Sunan Darmi: H435; Sharah as Sunnah lil Baghwi: H126

<sup>208</sup> Mizan ul Etedaa: V3 P351

<sup>209</sup> Lisan ul Mizaan: V6 P651

Ibnul Qaiyyim al Jauzi رحمه الله farmate hain: “Jo shakhs gumrah-kun kitabo’n ko jalaa deta hai, is par koi kaffara nahi hai. Imam Maroozi ne Imam Ahmad رحمه الله se sawaal kiya ke maine (kisi se) ek kitab aariyatan (chand roz ke liye maang kar) li hai, isme chand raddi qsim ki baate’n hain. Kya isey main jalaadu’n yaa phir phaad doo’n? Imam Ahmad ne farmaya: Isey jalaado, kyou’nke Allah ke Nabi ﷺ ne Syedna Umar رضي الله عنه ke hath mein aisee kitab dekhi, jisme wo cheeze’n jamaa thee’n jo Quran ke muafiq thee’n. Lekin phir bhi Aap ﷺ ka chehra e mubaarak surkh ho gaya, yaha’n tak ke Syedna Umar رضي الله عنه ne is kitab ko (jalte) tandoor mein daal diya”.

Imam Ibnul Qaiyyim al Jauzi رحمه الله farmate hain: “Maqsood o matloob e shariyat ye hai ke alaaf e mausiqa aur sharab ke bartano’n ko todne ki ba-nisbat in kutub ko jalaana, talf karna aur khatam karna ziyada afzal hai. Jin mein jhoot aur bidaat bharee padee hain. Kyou’nke inka nuqsan unse ziyada hai. Aur jis tarha alaaf e mausiqa, sharab ki Bhatti aur bartano’n ke todne par koi kaffara aur tawaan nahi, isi tarha in kutub ke khatam karne par bhi koi kaffara o tawaan nahi hai”.<sup>210</sup>

Imam Zahabi رحمه الله farmate hain: “Haafiz Saeed bin Umro al Barooi kehte hain ke maine Abu Zara’a رحمه الله ke paas maujood tha. Isi asnaa mein unse Haris al Mahaasbi aur uski kitabo’n ke baare mein poocha gaya to Abu Zara’a ne saael ko kaha ke in kitabo’n se bacho. Ye bidaat o zalaalat ka palinda hai. Balke unke bajaae tum Quran aur Hadees e Rasool ﷺ ko padho, unme aisee taaseer hai jo doosri cheezo’n se be-parwah kar deti hai. To Abu Zara’ah se kisi ne kaha: In kitabo’n mein ibrat anez baate’n bhi hain, to unho’n ne jawab diya ke jiske liye kitabullah (quran) mein ibrat o naseehat nahi, uske liye in kitabo’n mein bhi koi naseehat nahi. Tum tak ye baat poh’nchi hai ke in kitabo’n ko Sufiyan aur Imam Maalik o Auzaai رحمه الله ne likha hai. Log bidat ki taraf kitni jaldi jaate hain, (Imam Zahabi farmate hain ke Haris 243h mein faut ho gaya) Iski kitabo’n ke mutalliq ye hukum lagaa rahe hain, agar Abu Zara’a muta-akkhireen mein se Abu Taalib ki “AlQuwwat” ko dekh lete to kya hukum lagaate?”

“Al Quwwat jaisi kitab kaha’n hain? Aur is tarha agar Abu Zara’a ibne Jahazzaam ki Al Asraar dekh lete to unki kya kaifiyat hoti? Aur Salma ki Haqaaeq ut Tafseer dekh lete to unki jaan hi nikal jaati aur agar Abu Zara’a Abu Haamid at Toosi al Ghazali ki Ahya ul Uloom (jisme mauzuat ki bharmaar hai) aur Ghuniyatut Talebeen Shaikh Abdul Qadir ki aur Fusoos ul Hikam aur Futuhaat e Makkiya (ibne Arabi ki) jaisi kitabe’n dekh lete to unki kya kaifiyat o haalat hoti aur in kitabo’n ke baare mein wo kya hukum lagaate? Balkye jis zamane mein Haris al Muhasbi bidati tola qaum ka tarjuman tha, to iske muqable mein is zamane mein hadees ke Imam Ahmad bin Hambal رحمه الله aur Ishaq bin Rahwiya رحمه الله jaise saikdo’n log the. Lekin jab hadees ke Imam Ibne ad Damishqi aur Ibne Shaikhana jaise log ban baithe to Qutub ul Arefeen saahab e “Fusoos ul Hikam” (ibne Arabi Soofi) aur Ibne Sufiyan jaise logo’n ne hi banna tha. Ham Allah se dar-guzar o narmi ke bartao ka sawal karte hain”.<sup>211</sup>

Ham kehte hain ke agar Abu Zara’a hamare zamane mein maujood gumrah-kun kutub o maqalaat aur (malfuzaat) ko dekh lete, jo mukhalifeen ki chikni-chupdee baato’n ke zariye mukhalif e sunnat aur faasid aqeeda ki khuli dawat hain, to Abu Zara’a ki kya haalat hoti? Ye saara kuch (ye kutub e zaalla aur gumrah logo’n ki juraa-at) sirf is wajah se hai ke ye tamaam musalmano ko jamaa karna chahte hain. Aise ittehad se Allah ki panaah, jisse Allah naraaz ho.

Imam Shaatbi رحمه الله farmate hain: “Jab kabhi bhi koi aisa firqa o giroh zaahir ho jo awaam aur be-ilm logo’n ko gumrahi ki dawat deta ho aur is gumrahi ko unke saamne muzaiyyan karke bayan karta ho, to ye (log) firqa musalmaano ke liye itna hi nuqsan-deh hai, jitna iblees. Balke ye insaano mein se shaitan hain. Jab unke baare mein shawahid mil jaae’n ke ye falaa’n gumrah firqa ke saath talluq rakhte hain (masalan Qadariyya, Jabariyya, Murjiyya, Motazela, Khwaarij waghaira) to logo’n ke saamne khol khol kar bayan karo, ke ye gumrah aur bidati hain. Aur in jaise logo’n aur firqo’n ke uyoob o naqaas logo’n ke saamne bayan karna zaroori hain, kyou’nke jo

<sup>210</sup> At Tarq al Hakamiyya: P284

<sup>211</sup> Mizaan ul Etedaa: V1 P431

nuqsanaat musalmano ko un logo'n se mutanaffir karne ki wajah se laahiq ho'nge, is ki ba-nisbat wo nuqsanaat unse kahee'n ziyaada hain jo un logo'n ke uyoob o naqaaes bayan naa karne ki wajah se paeda ho'nge. Khaas taur par jab in naqaaes o uyoob ko sirf is liye naa bayan kiya jaae aur un logo'n se awaam ko mutanaffir is liye naa kiya jaae ke iski wajah se musalmano mein phoot paeda hogi aur ye log bhi hamare dushman ho jaae'nge. Is baat mein koi shak o shubha nahi ke musalmano aur in duaat ke darmiyan farq karna asaan hai ke jinke bidati hone ke shawaahid waazeh ho'n. Aur in par dalaael ke zariye hujjat qaaem ho chuki ho. Iske muqable mein in duaat aur musalmano ke darmiyan farq karna asaan nahi, jo log aam ho chuke ho'n aur unke muttabe-een bhi kaafi ho'n. Magar jab 2 nuqsaaan-deh cheeze'n jamaa ho jaae'n to unme se asaan aur kam nuqsaaan-deh cheez ko apnaana behtar hota hai. Ek nuqsan doosre nuqsan se badh kar hota hai, masalan galey hue hath ko kaat dena aur khatam kar dena ye jaan ko khatam kar dene se asaan o behtar hai. Aur yehi Aap ﷺ ka tareeqa e kaar raha hai. Ke ek maamla ke bade nuqsaaan se bachne ke liye kam nuqsan ko ikhteyar farmaya karte".

Note: Shaikh bin Baaz رحمه الله farmate hain aur "Warqa bin naufil ne bhi Aap ﷺ se kaha tha ke jo bhi ye manhaj aur dawat lekar aaya hai, isse dushmani zaroor ki gai. Is tarha jo manhaj Rasool Allah ﷺ par chalega, isko bhi duniya mein mukhalifat o dushmani ka saamna karna padega, jiska saamna Rasool Allah ﷺ ko karna padaa tha (aur aakhirat mein ajar bhi iske mutabiq milega) in Sha Allah".

Muhammad bin Hussain al Aajri farmate hain: "Kisi (momin) ke liye ye baat layaq o zeba nahi ke wo ek kharji shakhs ko dekhta hai ke usne zaalim yaa aadil hukumran ke khilaf baghawat ki hai aur ek jamat ko isne apne gird jamaa kar liya hai aur apni talwaar ko khalifa ke khilaf so'nt liya hai. Aur musalmano ke qatal ko halal samjha hai. To isko chaahiye ke ye us shakhs ki qiraa-at e Quran, Namaz mein lambey qiyaam aur rozo'n par hameshgi o haam se dhoka naa khaae aur naa hi iske ilmi alfaaz se dhoka khaae. Khaas taur par jab wo shakhs kharjiyo'n waala mazhab rakhta ho".<sup>212</sup>

Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain: "aamadi aur is jaise doosre log jinho'n ne apne tareeqa ko azeem tareeqa o raasta qaraar diya hai (yaane philosophy waghaira) aur unho'n ne (Kitab o Sunnat par apni) in kitabo'n ko muqaddam kiya jo unho'n ne ba-za'am e khaweesh islam ki khatir likhi hain. Jo in jaahil logo'n ki asal buniyad hai aur nafs e insani ka aala hona unhi kamalaat ko haasil karne se hai. Jo ma'aqulaat ko apne ahata mein laata aur majhulaat ka ilm haasil karta hai aur jo unke tareeqe par chale jo tareeqa jahalat, hairat aur shak ka tareeqa hai, to is tareeqa se najaat nahi hogi, magar deen e islam mein khush bakhti, sirf deen e islam ki ma'arefat se haasil hoti hai".<sup>213</sup>

Imam Ibnul Qaiyyim Jauzi رحمه الله farmate hain: "In mukhalifeen e wahee ne buniyad ek faasid o kamzor qaaeda ko banaaya hai, wo is tarha ke unho'n ne khud-saakhta aqwaal ko hi apne deen ka usool banaa liya hai aur (Rabbul A'alameen) ke baare mein inka aqeeda bhi waazeh hai aur unho'n ne Rasool Allah ﷺ ke aqwaal ko aisee mutashaabe cheez bataaya hai ke jisse ilm aur yaqeen haasil nahi hota".<sup>214</sup>

<sup>212</sup> Ash Shariyya: V1 P145

<sup>213</sup> Dar a at Ta'aruz: V3 P286

<sup>214</sup> As Sawaaeq al Mursalah: V3 P990-991

## Taqleed e Shakhsi Haraam Hai

Musannaf رحمہ اللہ ka ye kehna ke: “Dekhiye! Allah aap par rahem kare ke har wo baat jo aap sune’n khaas taur par hamare daur ke logo’n ki. To uski taraf jaldi naa kiya karo aur naa hi is par us waqt taka mal ki koshish kiya karo jab tak aap ulama se sawal naa karlo aur is par ghaur o fikr naa karlo, ke (ye baat) Rasool Allah ﷺ ke Sahaba رضی اللہ عنہم yaa phir ulama e haqqa mein se kisi ne kahi hai ke nahi? Yaha’n tak ke Sahaba Ikram رضی اللہ عنہم yaa ulama mein se kisi ne is baare mein koi baat ki ho to isko mazbooti se thaam lo aur isse tajaawuz naa karo aur is par kisi cheez ko tarjeeh naa do, wa-garna jahannam mein gir jaaoge”.

Musannif رحمہ اللہ ki ye baat ek ahem mas-ala ki taraf hamari rehnumaai karti hai, wo mas-ala e taqleed hai. Mas-ala e taqleed ke baare mein Shaikh ul Islam farmate hain: “In bandagaan e khuda ko darna chaahiye, jo zaalim aur jaahil logo’n ke raaste par chalte hain aur ye samajhte hain ke wo ulama ke raaste par chal rahe hain. (Unki misaal us shakhs jaisi hai ke) jo chakki ki awaaz to sunta hai, magar isme aata nahi dekhta. Wo jisko ilm ke aala darje par samajhta hai, halaa’nke wo sirf zaahiri duniya ka ilm rakhta hai aur wo is ilm ke qareeb bhi nahi phatka jo ilm aulaad e adam ke sardar (Muhammad ﷺ) se wirsa mein milaa hai”.

Aur wo kasrat e qeel o qaal ke zariye logo’n ki izzato’n aur maalo’n tak poho’nch gae. Ye zaalim apne kalimaat o baat mein jhoote ulama ke raaste par chala hai. Jo-ke logo’n ke kalaam ki tarha baate’n bayan karta hai, jo-ke aam gumrah qissa-go jaahil log bayan karte hain. Balke unme se kisi ek ke kalaam mein naa to koi saheeh baat hogi aur naa koi aisee tehreer jo isne ahle baatil ke jawab mein likhi ho. Jis tarha ke zu-aqal aur ahle ilm ka Shewa hai aur naa hi unke andaaz e istedlal mein mujtahideen jaisi gehri soch o fikr hai.

Balke ye to aqwaal e aimma aur unke maa-khaz ko naa jaanne ki wajah se acchi tarha iske qareeb tak bhi nahi poho’nch sakey, jisko mutawast darje ke fuqaha jaante hain. Ahkaam e shariyya ke baare mein baatil kalaam qubool nahi kiya jaaega. Jo (kalam) aise gumrah o bidati log bayan karte hain, jinho’n ne anwaar e nabuwwat ﷺ se ilm haasil nahi kiya. Balke dar-haqeeqat wo apni khwahishaat o aara ke mutabiq (ahkaam bayan karte hain aur) kalaam karte hain. Ye jhoot aur tehreef ke zariye baat karte hain, ye deen mein wo baate’n dakhil kar dete hain, jo dar-haqeeqat deen nahi hotee’n. Agarche wo apni gumrahi ki wajah se ye samajhte hain ke ye bhi deen hai. Unse door raho, unse bacho, ye deen Allah ki hifazat ki wajah se mehfooz hai.

Aap ﷺ ka farman hai: “Meri ummat mein ek jamat hamesha haq par rahegi, naa to inko unki mukhalifat karne waale nuqsan poh’ncha sake’nge aur naa hi wo log jo inko zaleel o ruswa karna chaahe’nge. Wo isi tarha haq par rahe’nge, yaha’n tak ke Allah ka faisla (qiyaamat) aajaega”.<sup>215</sup>

Isi tarha Aap ﷺ ka farman hai: “Is ilm (ilm e Quran o Sunnat) ko ek jamat ke baad doosri aadil jamat haasil karegi. Jo is ilm se ghuloo karne waalo’n ki tehreef aur ahle baatil logo’nki jhooti baato’n aur jaahilo’n ki tehreef se bhi isko paak karegi”.<sup>216</sup>

Is tehreef o taaweel o intehaal ka irktekab bohot saare fuqaha aur kuch aam logo’n se hua, jo deendaar bhi the, Zahid o ibadat-guzaar aur islaah ke khwahaa’n bhi. Lekin har wo shakhs jiske ilm o amal ka munabba wo ilm nahi jo Rasool Allah ﷺ se wirsa mein milaa hai. To wo shakhs bidaat o khwahishaat se bach nahi sakta. Balke uske tamaam amaal bidat aur khwahishaat e nafs par mabni ho’nge.

Khateeb Baghdadi رحمہ اللہ Ibne Masood aur Ubai bin Ka’ab رضی اللہ عنہما ka qaul naqal karte hain ke: “Sunnat ke mutabiq thoda amal karna bidat par chalte hue ziyada amal karne se behtar hai”.<sup>217</sup>

<sup>215</sup> Saheeh Bukhari: Kitab ul Manaagib: H344; Saheeh Muslim: Kitab ul Amaarah: H32803

<sup>216</sup> Sunan al Kubra: Kitab ush Shuruhaat: V10 P209

<sup>217</sup> As Sunnah lil Maroozi: H76-77

Syedna Ibne Masood رضي الله عنه farmate hain: “Tum apne amaal ka jaaeza lo, agarche wo thode ho’n yaa ziyaada. Magar wo Ambiya عليهم السلام ke manhaj par hone chaahiye”.<sup>218</sup>

Aap ﷺ ne farmaya: “Jisne hamare deen mein koi aisee cheez ejaad ki jo isme nahi thi, pas wo mardood hai”.<sup>219</sup>

Khateeb Baghdadi رحمته الله farmate hain: “Jab Bakar bin A’ayaash se ye kaha gaya ke masjid mein kuch aise log baithe hain, ke jinke paas aur log bhi aakar baithte hain. To unho’n ne kaha ke jo logo’n ke liye baithega to log bhi iske paas aakar baithe’nge. Lekin (farq ye hai ke) ahle sunnat to faut ho jaate hain, lekin unka tazkirah baaqi rehta hai. Kyou’nke unho’n ne is cheez ko zinda rakha jo Rasool Allah ﷺ lekar aae the aur ahle bidat mar jaate hain, to inka tazkirah bhi khatam ho jaata hai. Is liye ke unho’n ne in cheezo’n mein se kuch par aeb lagaaya aur keede nikaale. Jisko Rasool Allah ﷺ lekar aae the. To Allah ne bhi unse bara-at ka izhaar kiya. Lehaza wo bhi Allah Ta’ala ke is farman ka misdaaq hain: Beshak Aapka Mukhalif Hi Be-naam o Nishaan Hoga.”<sup>220</sup>

Wo asbaab jinki binaa par Allah Ta’ala ki makhlooq aksar gumrah hoti hai. Inme se sabse badaa sabab andhi taqleed hai. Imam Shaatbi رحمته الله ne ahkam e shariyat ke lehaz se logo’n ko 3 giroho’n mein taqseem kiya hai:

1. Jo ahkam e shariyat mein ijtehaad kar sakta ho, iska hukum ye hai ke jaisa iske ijtehaad ne isey hukum diya, yaane is par amal karle.
2. Sirf aur sirf muqallid ho, ilm se bilkul kora ho. Iske ek guide o rehnuma ki zaroorat hoti hai, jo isko chalaaye.
3. Teesra wo jo mujtahid ke darja ko naa poh’ncha ho, lekin wo daleel aur uske mawaaqe istemal aur rajah aur marjooh qaraar dene mein iska zahen saheeh kaam karta ho.<sup>221</sup>

Imam Shaatbi ne aakhri qism aur giroh ki pehli 2 qismo’n ke darmiyan gardaana hai ke agar is par tarjeeh ka etemaad kare’n to wo mujtahid hai aur agar tarjeeh ka etebaar naa kare’n to wo aam an-padh jaahil logo’n ke hukum mein hai aur teesra darja wo darja hai, jiske baare mein baaz ulama ne muttabe (itteba karne waale) ka hukum lagaaya hai. Muqallid aur muttabe ke darmiyan farq aagey bayan hoga. In sha Allah.

Shaikh Abdur Rahman bin Hasan Aal Shaikh farmate hain: “Har imam ke paas ilm ka ek hissa hai, lehaza har mukallaf (aaqil, baaligh aur muslim) par ye baat waajib hai ke jab iske paas Kitab o Sunnat ki daleel poho’nch jaae aur isko iske ma’ane ka faham bhi haasil ho jaae to isko chaahiye ke wo is daleel par amal kare. Agarche baaz log is daleel ki mukhalifat hi kyou’n naa kar rahe ho’n. Jis tarha ke Rabb Ta’ala ka farman hai’

Aur Tum Log Uski Itteba Karo, Jo Tumhare Rabb Ki

Taraf Se Aai Hai Aur Rabb Ko Chod Kar Doosre

Fareeqo’n Ki Itteba Mat Karo.”<sup>222</sup>

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

Yaha’n par shaikh ne jo shart lagaai hai ke (wo uske ma’ane ko samajh jaae) isko zaroor yaad rakhna chaahiye, isme koi shak nahi ke bohot saare log Kitab o Sunnat ki hidayat o rehnumai se mu’n mod kar aur isse badh kar ye baat ke is ummat ke salaf (Sahaba Ikram رضي الله عنهم o taabaeen) ke tareeqo’n ko chod kar andhi taqleed mein girey jaa rahe hain, balke shariyyat ki mukhalifat par utrey hue hain, ye in asbaab mein se hai ke jin asbab mein ummat e muslima ko giroho’n, jamato’n aur firqo’n mein baant diya hai.

<sup>218</sup> Kitab uz Zuhd lil Imam Ahmad: P159

<sup>219</sup> Sharah as Sunnah: V1 P144: H103

<sup>220</sup> Surah Kausar: 3

<sup>221</sup> Al Etesaam: V2 P343

<sup>222</sup> Surah Araaf: 3

## Taqleed Ki Hurmat Ke Muttalliq Ibnul Qaiyyim رحمہ اللہ Ka Qaul:

Ibnul Qaiyyim رحمہ اللہ ne taqleed e haraam ki 3 qisme'n bayan ki hain:

1. Is cheez se mu'n modna jo Allah ne nazil farmai ho aur uski taraf rujoo naa karna, balke sirf aabaa-o-ajdad ki taqleed par iktefa karna.
2. Us shakhs ki taqleed karna jiske baare mein muqallid (taqleed karne waala) ye bhi naa jaanta ho ke ye shakhs is qaabil bhi hai ke uske qaul ko liyaa jaae.
3. Muqallid ke qaul ke bar-aks hujjat qaaem ho jaane aur daleel ke zahir ho jaane ke baad taqleed karna.

## Ijtehaad Mein Kisi Ke Peeche Chalna:

Imam Ibnul Qaiyyim رحمہ اللہ ki taqleed e mohrim (taqleed ki wo soorat jo haraam hai) ki taqseem se ye baat samjhi jaa sakti hai ke jo shakhs in aqsaam mein se kisi ko bhi ikhteyar karta hai to iski mazammat aur ispar malaamat isi ke mutabiq hogi aur jo aimma ikram ne taqleed ki mazammat ki hai, wo bhi (unhi aqsaam) ke tanaazur mein ki hai.

Shaikh Abdur Rahman bin Hasan aal Shaikh farmate hain: *“Imam Ahmad ke is qaul: Mujhe un logo'n par hairat hoti hai ke wo koi hadees suntey hain aur uski sanad ki sehat ko bhi pehchaante hain. Lekin iske bawajood is hadees ko chodkar Sufiyan waghaira ki raae ko lete hain”* mein is baat ki taraf ishara hai ke daleel poho'nchne se pehle ki gai taqleed hai ke daleel ke poho'nch jaane ke baad daleel ko chodkar aimma mein se kisi ek imam ke qaul ko tarjeeh di jaae”.

1. Wo kaun sa shakhs hai, jiske liye ijtehaad par amal karna behtar o saheeh hai?
2. Wo kaun hai, jiske liye ijtehaad par amal karna sirf jawaz ki hadd tak hai?

Shaikh Abdur Rahman bin Hasan famrate hain: *“Kisi ke ijtehaad par chalna in ijtehad masaael mein jaaez hai, jiske baare mein Kitab o Sunnat mein koi aisee daleel naa mile, jiski taraf is mas-ala ke hal ke liye rujoo kiya jaae”*.<sup>223</sup>

Imam Shanqiti رحمہ اللہ farmate hain: *“Ijtehaad sirf 2 cheezo'n mein hota hai”*

1. Jiske baare mein sirey se koi nass naa ho.
2. Is mas-ala mein nusoos to ho'n, magar ba-zaahir aapas mein muta'ariz o mukhalif ho'n. Is soorat mein ye baat laazim hai ke ijtehaad ke zariye yaa to in dono mein jamaa ki surat paeda ki jaae, yaa phir ek nass ko doosri par tarjeeh di jaae”.

Imam Ahmad رحمہ اللہ ka ye usool hai ke ta'aruz ke waqt ek nass ko doosri nass par tarjeeh dene se pehle asaar e sahaba رضی اللہ عنہم aur is nass ke baare mein unke faham ko zaroor dekhte hain. Agar unki taraf se kuch naa mile to phir apni taraf se ijtehaad nahi karte.

Shaikh ul Islam farmate hain: *“Ijtehad masael mein agar koi aadmi ulama mein se kisi ek ke qaul par amal karta hai, to iski mazammat nahi kijaaegi aur naa hi isse talluq toda jaaega aur agar is mas-ala mein do (2) qaul hain to wo in dono mein se ek (ko tarjeeh de kar is) par amal karta hai. Tab bhi uski mazammat nahi ki jaaegi (aur agar wo tarjeeh nahi de sakta) to wo raajeh qaul ke maamle mein ulama mein se kisi ek ke ijtehaad par chalega”*.<sup>225</sup>

<sup>223</sup> Fathul Majeed: P345

<sup>224</sup> Majmua Fataawa: V20 P207

<sup>225</sup> Usool al Fiqa A'ala Raudha an Naazir: P415 &314

Rahi baat ke kiske liye ijtehaad par amal karna jaaez hai? To iska jawab ye hai ke har us aadmi ke liye ijtehaad par amal karna jaaez hai, jo deeni sharai masael mein se kisi mas-ala ke hukum ko jaanne se qaasir o aajiz ho. To aise shakhs ko chaahiye ke is mas-ala ke baare mein wo kisi aise aalim se sawal kare jisko wo is mas-ala ke baare mein deen (amal) aur ilm ke etebaar se pukhta samajhta ho. To is haalat mein uske liye jaaez hai ke wo is aalim ki baat par amal kare.

Chunache Shaikh ul Islam farmate hain: “Jo shakhs Allah aur iskr Rasool ﷺ ke hukum ko jaanne se aajiz hai, to us soorat mein kisi aise deendaar aalim ki paerwee kare, jiske baare mein wo ye jaanta hai ke is (alim) ke qaul o baat se kisi aur ki baat raajeh nahi ho sakti. To aisa karne par naa to iski mazammat ki jaaegi aur naa hi radd o taqqub kiya jaaega. Balke iska ye *فعل* *fe’l qaabil e taareef* hai”.<sup>226</sup>

## Taqleed Aur Itteba Mein Farq:

1. Mukhtaar Ahmad Shanqiti رحمه الله farmate hain: “Taqleed aur itteba ke darmiyan jo farq hai, is farq ko janna zaroori hai. Jaha’n itteba hogi, waha’n taqleed hargiz jaaez nahi hai. Is baat ki wazaahat kuch you’n hai, ke jis mas-ala mein kitabullah, yaa sunnat e rasool ﷺ, yaa phir musalmano ke ijma mein se agar koi daleel is mas-ala mein mil jaati hai. To is mas-ala mein kisi bhi soorat mein taqleed jaaez nahi hai. Kyou’nke jo ijtehaad (nas ke mukhalif ho) wo ijtehaad baatil o faasild hai aur kisi ke ijtehaad par amal sirf ijtehad mas-ala mein jaaez hai. Kyou’nke nusoos (dalaal) Kitab o Sunnat mujtahideen par haakim (o faisal) hain. In (mujtahideen) mein se kisi ko bhi laeq o zeba nahi ke wo in dono ki mukhalifat kare, chaahe wo koi bhi ho”.
2. Aur is mas-ala mein bhi taqleed jaaez nahi jo Kitab o Sunnat yaa ijma ke khilaf ho. Kyou’nke haq ke alaawa kisi aur cheez mein kisi ko namoona o uswa banaana saheeh nahi hai aur jis cheez (mas-ala) par nusoos e shariyya dalaalat kare’n unme sirf aur sirf itteba hai.
3. Jis mas-ala par Kitab o Sunnat mein se koi aisee nass dalaalat kare, jo kisi doosri nass ke ma’ariz naa ho. Waha’n (is mas-ala mein) bhi naa to ijtehaad kiya jaa sakta hai aur naa hi taqleed karna jaaez hai.

Itteba aur taqleed ke darmiyan farq ek waazeh aur maroof maamla hai, jiske baare mein ahle ilm ke darmiyan koi ikhtelaf nahi hai. Jo kaam wahee par amal karte hue kiya jaae wo itteba hai, taqleed nahi. Mazkoora baala amal ko ayaat e quraniya mein itteba ka naam diya gaya hai. Farmaan e Baari Ta’ala hai:

Aur Tum Log Us Cheez Ki Itteba Karo, Jo Tumhare Rabb Ki Taraf Se Aai Hai Aur Allah Ta’ala Ko Chodkar Doosre Rafeeqo’n Ki Itteba Mat Kar.<sup>227</sup>

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

Doosre muqam par farmaya:

Aur Paerwee Karo Us Behtareen Cheez Ki Jo Tumhari Taraf Tumhare Parwardigaar Ki Taraf Se Naazil Ki Gai Hai.<sup>228</sup>

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

Nez farman e Baari Ta’ala hai:

<sup>226</sup> Majmua Fataawa: V20 P225

<sup>227</sup> Surah Araaf; 3

<sup>228</sup> Surah Zumar: 55

Aap Farma Deejiye Ke Main Uski Itteba Karta Hoo'n,  
Jo Mujh Par Mere Rabb Ki Taraf Se Hukum Bheja Gaya  
Hai.<sup>229</sup>

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّ

Aur Ibnul Qaiyyim رحمه الله ne is baat ki bhi tasreeh farmadi hai ke Sahaba Ikram رضي الله عنهم se masael ko haasil karna bhi itteba ki qabeel se hai, naa ke taqleed ki qabeel se.

## Mas-ala e Taqleed Ke Qawaaid o Zawaabit

### Mujtahid Ke Ijtehaad Par Amal

1. Mujtahid ke ijtehaad par amal karne waale ke liye ye baat laazim hai ke wo jiske ijtehaad par amal kar raha hai, iski baat sirf is taur par ma'ane ke wo apne ilm ko jaanne waala hai, jiski taraf mohtaaj hua jaata hai (yaane Kitab o Sunnat ka ilm) jis ilm ki zaroorat hoti hai. Aur ye amal sirf iske ilm se istefaada ke taur par ho aur jab isko yaqeeni taur par iska zan-o-gumaan ghalib hoke jiski baat par amal kar raha hai. Wo ghalati o khataa par hai, to isko chaahiye ke iski baat chod-de, kyou'nke ghalati o khataa ka imkan har shakhs mein maujood hai.
2. Jab sharai taur par iska ghalati par hona waazeh ho jaae to isko chaahiye ke uske ijtehaad par hi behraana ho jaae (ke doosro'n ke dalaal naa sune) aur is par pakka ho jaae.
3. Ek aam (an-padah) shakhs ko chaahiye ke wo fatwa sirf us shakhs se maloom kare, jiske baare mein isko yaqeen ho ke wo fatwa dene ke qaabil o layaq hai. Magar jab ek shaher mein kai mujtahideen ho'n to, jisse chaahe wo sawal kare.
4. Ek mutaiyyan mazhab par datey rehna aur ek makhsos aalim ki taqleed karna, is andaaz mein ke jo wo hukum de, is par amal kare aur jis cheez se wo mana kare, usse ruk jaae. Isko tark karde, ye andaaz e taqleed baatil o naahaq hai aur yehi wo taqleed hai, jo-ke haraam o naajaez hai.

Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain ke: *"Musalmanno mein se kisi ek par ulama mein se kisi mutaiyyan shakhs ki taqleed karna wajib nahi hai. Is andaaz mein ke jo wo (shakhs o aalim) kahe (baghair tehqeeq is par bharosa karle)".*<sup>230</sup>

Aur jis shakhs ne apne aapko ulama mein se kisi ek mutaiyyan aalim ki taraf mansoob kiya hua hai, uske liye ye baat jaez nahi ke iski nisbat ke etar se logo'n se dosti o dushmani rakhe (matlab ye ke jo shakhs apne aapko is mutaiyyan aalim ki taraf mansoob kare, wo isse dosti rakhe aur jo apne aapko uski taraf mansoob naa kare, isse laa-talluqi o dushmani rakhe) to wo ahle bidat mein se hai.

Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain: *"Jis shakhs ne apne aapko kisi shakhs ki taraf mansoob kiya, chaahe wo shakhs koi bhi ho to logo'n mein se jo iske qaul o fe'l mein muafaqat kare, isse dosti rekhe aur jo muafaqat naa kare, isse dushmani o adaawat rakhe to wo un logo'n mein se hai, jinho'n ne apne deen ko judaa kar diya aur giroh-giroh ban gae".*<sup>231</sup>

Ek aur jagah farmate hain: *"Aisee nisbat jiski wajah se musalmanno mein ifteraq paeda ho aur jamat e haqqa se khurooj aur ek (mutaiyyan) firqa ki taraf mailaan ho (aur is nisbat ki wajah se) ahle bidat ke tareeqa par chalna*

<sup>229</sup> Surah Araaf: 203

<sup>230</sup> Majmua Fataawa: V20 P209

<sup>231</sup> Majmua Fataawa: V20 P292



aur sunnat e rasool ﷺ aur itteba ko chodna lazim aae to ye wo cheez hai, jisse mana kiya gaya hai. Aisa karna waala gunahgaar hoga aur Allah aur uske Rasool ﷺ ki ataa-at se nikal jaaega”.<sup>232</sup>

## Itteba Ke Mutalliq Ek Ahem Usool:

Ghair mujtahid ki khataa gumrahi hai aur uska sabab khwahishaat ko haakim bana lena. Mutashabeaat ki itteba karna aur jamat se alag ho jaana hai. Is khata ka sabab ye hai ke wo samajhta hai ke iska imam, yaa saathi, yaa wo khud hi apne baare mein ye eteqaad rakhta hai ke wo mujtahideen mein se hai aur uska qaul qaabil e etebaar hai. Kabhi wo kisi juz ki mukhalifat karta hai, jo ke halki cheez hai aur kabhi wo kulliyaat e shariyya mein se kisi cheez ki mukhalifat karta hai, chaahe wo kulliyaat ahwaal e eteqadaat mein se ho yaa ahwaal e amaal mein se. Aur aap isey dekhe’nge ke wo juziyaat e shariyya ko kulliyaat e shariyya ke indhaam ke liye ikhteyar karta hai. Yaha’n tak ke wo apni ibtedaai raae se jo cheez zaahir ho, is cheez ke ma’ane ka ehaata kiye baghair isi taraf chal padta hai aur ehtiyajan nass ki taraf rujoo nahi karta aur naa hi in cheezo’n ke faham mein marwiyaat e sahaba ko tasleem karta hai aur inkaamo’n par jo cheeze’n isko ubhaarti hain. Wo darj e zail hain:

1. Nafs mein maujood baaz khwahishaat wo waazeh daleel se hidayat yaftagi ke tark par ubhaarti hain.
2. Apne ilm ki rasaai mein naa-insaafi aur aajezi ka eteraaf naa karna.
3. Talab e ilm ke nateeje ke husool mein ujlat ikhteyar karna aur ye waham rakhna ke wo darja e ijtehaad tak poho’nch chuka hai.
4. Maqaasid e shariyya se jaahil hona.

## Iftereaaq o Ikhtelaf Se Bachaane Waale Asbaab

1. Har maloom haq ki nashar o ashaa-at matloob nahi hoti, agarche wo ilm o shariyat mein se ho. Baaz haqaaeq unme aise hain jiski nashar o ashaa-at zaroori hoti hai aur ye haqaaeq aksar haqaaeq e shariyya hain aur unme se baaz haqaaeq ki to a’alal itlaaq nashar o ashaa-at maqsood nahi. Yaa agar maqsood hai to kisi makhsos haal, waqt yaa shakhs ke liye maqsood hai. Kyounke ye aakhri haqaaeq aise hain ke agarche saheeh hain, lekine unse fitna phailta hai. Saheeh Muslim mein Syedna Ali aur Syedna Ibne Masood رضي الله عنهما se riwayat hai: “Logo’n ko aisee ahadees bayan karo, jinhe’n wo samajh sake’n”.

Ek aur riwayat ke alfaaz hai: “Kya tum ye irada rakhte ho ke Allah aur Rasool ﷺ ki takzeeb ki jaae?”

Aur Sahihain mein Syedna Moaz رضي الله عنه ki hadees hai: “Kay main logo’n ko khush-khabri naa de doo’n? To Rasool Allah ﷺ ne farmaya: “Inko ye khabar naa do, warna wo isi par bharosa kar le’nge”.

Saheeh Bukhari mein Syedna Abdullah bin Abbas aur Abdur Rahman bin Auf رضي الله عنهما se riwayat hai: “Kaash tum haazir hote us waqt jab Ameer ul Momineen Syedna Umar Farooq رضي الله عنه ke paas ek shakhs aakar kehne lagaa: *Falaa’n shakhs kehta hai ke agar Ameer ul Momineen wafaat paa gae to ham falaa’n ki bait kar le’nge.* Syedna Umar رضي الله عنه kehte hain ke albatta zaroor main raat ke waqt khada hoo’nga aur is giorh ke un logo’n ko darau’nga jo un logo’n ko ghussa dilate hain. (Sahaba Ikram رضي الله عنهم ko) main kehte hoo’n ke aap aisa naa kare’n. Beshak waqt logo’n ko ek jagah ekatthe karega aur wo aapki majlis par ghalib ajaae’nge. Pas main is baat se darta hoo’n ke wo aap par ghali naa jaae’n. Pas wo apne saath har kisi ko lekar chale’ge aur wo ruke’nge, yaha’n tak ke madina “daar e hijrat” aur “daar e sunnat” unke saamne hoga. Pas wo ashaab e Rasool ﷺ aur muhajireen o ansaar ke saath mukhlis ho’nge aur unki baato’n ki hifaazat kare’nge aur in

<sup>232</sup> Majmua Fataawa: V11 P514

par ghalib ajaa'e nge. Pas farmaya: Allah ki qasam! Albatta main zaroor is pehle muqam par khada hu'ga, jaha'n main madina munawwara mein khada hoo'n".

2. Ibtadaai ilm waale ke saamne intehaai ilm ki baate'n naa zikr ki jaa'e'n. Balke ibtadaai ilm waale ki darja ba-darja kam-ilm se ziyaada ilm ki taraf rehnumaai ki jaae. Allah Ta'ala ka irshad hai:

Tum Sab Ke Sab Rabb Ke Ho Jaao Tumhare Kitab  
Sikhane Ke Baais Aur Tumhare Kitab Padhne Ke  
Sabab.<sup>233</sup>

كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Is ayat ki tafseer mein Syedna Ibne Masood رضي الله عنه farmate haine: "Logo'n ko kam ilm se ziyada ilm ki taraf *tarteef di jaae*".<sup>234</sup>

3. Sad az Zaraae, qawaaed o ahwaal ka ehtemaam karna, iski 2 aqsaam hain. Pehli ye ke فعل fe'l ki maslehat iski mufsidat par ghalib ho. Doosri ye ke فعل fe'l ki mufsidat iski maslehat par raajeh ho. Phir isme doosri qism ki 4 aqsaam hain:
  - i. Mufsidat ki taraf le jaane waala waseela, jis tarha nasha-aawar cheez ka peena nasha ki taraf le jaata hai aur zina, iqthtelaat al mayaah (kai mardo'n ki manee ka ek rahem mein jamaa ho jaana, isse waladiyyat ka maamla paeda ho jaata hai) ki taraf aur fasaad o farash (yaane bacha saheb e faraaash ka hai yaa iske ghair ka) ki taraf le jaata hai.
  - ii. Ek aisa waseela jo mubaah to hai, lekin is mubah cheez ka mufsidat tak poho'nchne ka iraada kiya jaae. Iski misaal ye hai ke ek shakhs nikah kare, lekin niyyat halaala ki ho.
  - iii. Waseela mubaah ho aur is mufsidat ka iraada bhi naa ho. Lekin wo waseela aksar mufsidat ki taraf le jaata hai aur is mubah cheez ki mufsidat iski maslehat par ghalib hoti hai, jis tarha "auqaat e mamnooa" mein namaz adaa karna.
  - iv. Waseela hai to mubaah lekin, kabhi kabhi mufsidat ki taraf le jaata hai. Aur is waseela ki maslehat, iski mufsidat par raajeh ho, jis tarha ke is aurat ko dekhna jiske liye nikah ka paegham bhijwaaya ho, yaa auqaat e mamnooa mein kisi sabab se koi فعل fe'l adaa karna, jo us waqt mein manaa ho.

## Kitab o Sunnat Se Iski Misaale'n

Allah ka farman hai:

Mushrikeen Ke Ma'abudo'n Par Ta'an o Tashne'e Naa  
Karo Ke Wo Allah Par Dushmani Karte Hue, Baghair  
Ilm Ke Ta'an o Tashnee Kare'nge.<sup>235</sup>

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

Allah Ta'ala ne آلهة المشركين par ta'an o tashnee se mana farmaya hai, ke kahee'n ye Allah Ta'ala par ta'an o tashnee ka sabab naa ban jaae.

Iski ek doosri misaal ke Allah Ta'ala ne Kaleemullah Syedna Musa عليه السلام aur unke bhai Syedna Haroon عليه السلام ko ye farmaya:

<sup>233</sup> Surah Aale Imran: 79

<sup>234</sup> Saheeh Bukhari

<sup>235</sup> Surah Anam: 108

Tum Dono Sar-kash Firaun Ke Paas Jaao, Pas Usse  
Narm Lehje Mein Baat Karo, Shayad Ke Wo Naseehat  
Haasil Kare Yaa Allah Ta'ala Se Dar Jaate.<sup>236</sup>

اَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Teesri misaal ye hai ke Nabi ﷺ ka munafiqeen ke qatal se ruk jaana hai aur ye rukna ek maslehat ke sabab tha, ke qatal e munafiqeen, islam se logo'n ki nafarat ka baais naa ban jaae. Taa-ke log ye naa kehne lag jaae'n ke Muhammad ﷺ apne saathiyo'n ko qatal karwa deta hai. Aur phir ye qaul, muslim aur ghair muslim dono ke liye islam se nafarat ka baais ban jaata aur nafarat islam ki mufsidat (fasaad) tark qatal e munafiqeen ki musfidat se badi thi, jabke mohabbat islam ki maslehat, qatal e munafiqeen ki masleat se badi hai.

Chauthi misaal ye hai ke Allah Ta'ala ka Makkah mein momineen ko inteqam lene se manaa karna aur a'afuo o dar-guzar ka hukum dena hai. Taa-ke momineen ka inteqal lena ek azeem mufsidat ka zariye naa ban jaae. Jo-ke zillat aur zulm uthaane ki mufsidat se badh kar hai aur momineen ke deen o jaan aur aulaad ki hifaazat ki maslehat, inteqam aur muqable ki maslehat par raajeh hai.

Paachwee'n misaal ye hai ke Nabi ﷺ ka hukumraano se qitaal ko mana farmana hai. Agarche hukumran zaalim hi kyou'n naa ho'n. Jab tak wo namaz padhte rahe'n, in par khurooj karna mana hai aur ye ek bade fasaad aur hukumrano se qitaal ke sabab kaseer shar ke sadd-e-baab ke liye hai. In par khurooj ki maujoodgi mein tha aur ummat aaj tak ye nuqsan uthaate chali aarahi hai aur yehi wajah hai ke Nabi e Kareem ﷺ ne farmaya tha: *"Jab do (2) khaleefo'n ki bait ki jaae to unme se doosre ko qatal kardo"*.<sup>237</sup>

Aur ye hadees isi fitna ke sadd-e-baab ke liye hai.

Musannif رحمه الله farmate hain: *"Jaan lo ke raah e mustaqeem se khurooj ke 2 tareeqe hain. Pehla ye ke ek shakhs ki raah se hat jaae aur wo sirf khair hi ka iraada rakhta ho. To us shakhs ki gumrahi ki iqtida nahi ki jaaegi ke ye halaakat ka raasta hai. Doosra wo shakhs jo haq se bughz rakhta ho aur apne se qabl ke muttaqeen afraad ki mukhalifat karta ho, to aisa shakhs gumrah hai aur gumrah karne waala hai. Is ummat ka shaitan maloon hai. Aur jo shakhs iski haqeeqat jaan le, is par wajib hai ke logo'n ko isse bachaate aur unke saamne iski haqeeqat ko waazeh kare, taa-ke koi shakhs is bidati ki bidat mein padh kar halaak naa ho jaae"*.

Musannif famrate hain: *"Awwal ye shakhs jo raah e mustaqeem se hat jaae aur wo sirf khair ka hi iraada rakhta ho, ke ye halaakat ka raasta hai"*. Behta hai ke ye baat maloom ho, ke is baab mein kalaam in ahle ilm par hukum lagaane ke mutalliq hai, jo sunnat o hadees ki taraf mansoob hain. Is taur par ke wo aisee khataao'n mein padh gae ke jinhe'n kubaar ahle sunnat hi durust kar sakte hain, ke jinhe'n ne tamaam ahwaal ka ehaata kiya ho aur maqaasid e sharaiyya aur uske tamaam qawaneen ke ilm ka zabt rakhta ho. To inka mukhalif ahle sunnat par hukum lagaana ilm o adl ke saath hota hai aur unhi kubaar ahle sunnat ne deen ke haq ko yaad rakha aur momineen ke huqooq ki paasdaari ki. Zaroori hai ke yaha'n in baaz zawaabit ka zikr kar diya jaae ke jinhe'n ahle sunnat ke mukhalif log malhoos rakhte hain.

1. Tamaam mukhtalif fiya masaael ka zaroori ilm aur is baat ka ilm ke is mas-ala mein ikhtelaf ka sabab kya hai aur ye ke haq isi mas-ala ke isbaat mein hai yaa nafae mein?
2. Kisi bhi cheez ko shubhaat o zunoon ke saath haq o baatil yaa pasandeeda aur mazmoom banaana jaaez hai.
3. Ulama ke mazaahib aur unke aqwaal ke mutabiq jumlo'n aur pani man-maani karte hue inka isbaat karna saheeh nahi, balke in par 2 tareeqo'n se ghaur o fikr karna wajib hai.
  - a. Is kalaam ke mutakallim ki tafseer ki taraf maraajeat.

<sup>236</sup> Surah Taha: 43-44

<sup>237</sup> Saheeh Muslim: Kitab ul Amaarah: H33

b. Ye dekhna ke kya ye kalaam apne qaael ke usool ke mutabiq hai?

Shaikh ul islam famrate hain: “Mazaahib fuqaha ko in fuqaha ke apne kalaam ki tafseer ki taraf maraajeat kiye baghair aur in fuqaha ke usoolo’n ke mutaqaazi ka lehaz rakhe baghair mutlaq jumlo’n se akhaz karna ek qabeeh mazhab ki taraf le jaata hai”.<sup>238</sup>

4. Is mukhalifat mein 3 shuroot ke zariye malaamat rafaah ho jaati hai.

a. Ke ye mukhalifat kisi khafee aur daqeeq maamla mein ho.

b. Ye mukhalifat aise ijtehaad ki wajah se ho, jisme mujtahid ne talab e haq ki bharpoor koshish ki ho.

c. Aur ye ijtehaad uske liye us waqt tak qaabil e itteba ho, jab tak wo haq se jaahil rahe.<sup>239</sup>

5. Mukhalif ki azmat aur qadar o manzilat ki riayat nahi ki jaaegi, balke iski mukhalifat ko iski fazeelat aur qadar o manzilat ki marefat ke bawajood radd kar diya jaaega.

Haqeeqat ye hai ke salaf o saleheen ﷺ ne hamesha ek aalim ki gumrahi se daraaya aur isi silsila mein wo Syena Moaz bin Jabal ؓ ka ek asar pesh karte hain: “Syedna Moaz ؓ apne har khutba mein ye baat kehte the ke Shak karne waale halat ho gae, tumhare baad fitne hain ke jisme maal ki kasrat hogi aur quran khola jaaega aur momin munafiq aurat bacha kaala aur gora sab isey padhe’nge aur ho sakta hai ke unme se koi kahe ke maine quran padha aur mera yehi khayal hai ke log meri itteba kare’nge. Jab tak main unke liye koi ibdat naa banaaloo’n, to lehaza tum bidat se bacho ke har bidat gumrahi hai aur tum ek aalim ki gumrahi se bacho! Kyou’nke shaitan kabhi kabhi aalim ki zubaan se gumrahi ka kalima nikalwaa deta hai aur kabhi kabhi munafiq bhi kalima e haq keh deta hai. Lehaza haq haasil karo, jaha’n se bhi mile. Kyou’nke haq hi noor hai. Logo’n ne poocha: Alim ki gumrahi kya hai? to farmaya: Ye aisa kalima hai, jo tumhe’n tajjub mein daal dega aur tum sochoge aur kahoge ke is aalim ne ye kalima kaisa kaha hai. Lehaza is gumrahi se bacho aur ye cheeze’n tumhe’n is aalim se door naa kar de, kyou’nke ho sakta hai ke wo haq ki taraf rujoo karle aur beshak ilm aur imaan qiyaamat tak maujood rahe’nge. Jo unhe’n talash karega wo unhe paalega”.

Syedna Ibne Abbas ؓ farmate hain: “Alim ki har acchi buree baat ki itteba karne waale halakat mein hain. Logo’n ne poocha: Wo kaise? To aapne farmaya: Ek aalim apni raae se koi baat kehta hai, phir iski itteba mein koi shakhs jo is aalim se ziyaada ilm rakhta hai Rasool Allah ﷺ ka koi qaul o amal paata hai to wo Nabi ﷺ ka qaul chodkar is aalim ki itteba karta hai”.

Imam Ibnul Qaiyyim ؒ famrate hain: “Jab hame’n aalim ki gumrahi se daraaya gaya aur hame’n ye bhi bataaya gaya ke hamare mutalliq sabse ziyada khof isi baat ka hai ke ham kahee’n phisal naa jaae’n. Aur uske saath saath hame’n ulama se eraaz naa karne ka hukum bhi diya gaya hai. To jis shakhs ka seena Allah Ta’ala ne islam ke liye khol diya ho, is par waajib hai ke jab isey kisi Imam ka qaul zaef mile to wo is qaul ko imam ke muqallideen ke saamne bayan kare, balke agar is qaul ki sheat ka yaqeen ho, iske tazkirah se khamosh rahe. Aur agar sehat ka yaqeen naa ho to is qaul ko qubool karne mein tauquf kare. Kyou’nke aimma se bohot se aise aqwaal pesh kiye gae hain, jinki koi haqeeqat hi nahi aur unke itteba ne aksar masaael ko in qawaaed par istembaat kiya hai, jo manhaj se hatey hue hain. Agar in qawaaed ke ilhaadi nateeje ko wo aimma jaante hote to in par istedlal karne se manaa karte. In aimma ke muttabe-een in masaael ko aen shara’a samajhte hain. Jabke aisa nahi hai, balke ye masaael shariyat e islamiya ke mukhalif hain. Kyou’nke shariyat mein koi aisee misaal nahi milti, jo tazaar zaahir karti ho. Yaad rahe ke agar wo jaan lete ke in aqwaal ka laazmi nateeja ye hoga to ye baat naa kehte. Is tarha kehna durust nahi ke ye falaa’n ka mazhab hai aur wo aisee baat khe jo is imam ne naa kahi ho”.<sup>240</sup>

<sup>238</sup> As Saarim ul Maslool: V2 P512

<sup>239</sup> A Majmua: V13 P64-95

<sup>240</sup> E’elaam ul Muwaqe-een Laa Ibnul Qaiyyim

## Manhaj e Salaf Se Hat Kar Likhi Gai Kutub o Majallaat Ko Padhne Ke Khatraat:

Zail ki sutoor mein ma'asereen ki kitabo'n ke wo bure nataaej mazkoor hain, ke jinho'n ne Ahle Sunnat wal Jamat ke usool ko buniyad nahi banaaya:

1. Logo'n ka tareeqa o manhaj salaf o saleheen par chalne waale ulama ke alaawa doosre ulama se mil jaane ka nateeja bohot hi buraa hai aur ye nateeja logo'n aur tareeqa e salaf ke mutabiq husool e ilm ke ma-bain rukaawat ki soorat mein zahir hota hai aur uski wajah mashaaekh ka alag thalag rehna, kitabo'n mein gum, apne aap mein band aur halaat o waqaaat ka ilm naa rakhna hai aur uska hatami nateeja ye hai ke naujawaano ka aqeeda, hifz us Sunnah aur rafaqah as Sunnah se ruk jaana, ghaafil ho jaana, aur ye mahez tabaahi hai.
2. Siyaasi pehlu ka shara'a par ghalib ajaana, pas aap dekhe'nge ke is janib siyasat ne unki dawat ka badaa hisaa hathiyaa liya hai aur ye un logo'n ki mushabehat mein padh gae hain, jo dunyawī zindagi ka ilm rakhte hain aur aakhirat se ghaafil hain aur ye cheez دعوة الى الله par haawi ho rahi hai. Aur aap unhe'n paae'nge ke ye musalmano par aane waale masaaeb ka ilzam musalmano ke dushmano'n par daale'nge. Ye baat bhool jaate hain ke ye cheez manhaj e Rabbani aur hidayat e nabawi ke mukhalif hai aur isme bade mafaasid aur nuqsanaat hain, jin mein se chand ye hain:
  - a. Amraaz e ummat ki tashkhees aur kaifiyat e ilaaj mein Kitab o Sunnat ki mukhalifat, jabke Allah Tabaarak wa Ta'ala ne ohad aur hunain ke shuru mein poho'nchne waale nuqsan mein musalmano ko hi moorid e ilzam thehraaya tha. Qata'a nazar is baat se ke kafiro'n ne jo kiya, so kiya. Allah Ta'ala ka farman hai:

Allah Ne Apna Waada Saccha Kar Diya Aur Us Waqt Jabke Tum Kafiro'n Ko Uske Hukum Se Qatal Kar Rahe The, Yaha'n Tak Ke Jo Tum Chahte The, Allah Ne Tumko Dikhaa Diya. Uske Baad Tumne Himmat Haar Di.<sup>241</sup>

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ

Ek aur muqam par farmaya:

Aur Hunain Ke Din Jab Tumhe'n Apni Kasrat Par Naaz Tha, To Wo Tumhare Kuch Bhi Kaam Naa Aai Aur Zameen Bawajood Faraakhi Ke Tum Par Tang Ho Gai.<sup>242</sup>

وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ

Mazeed irshad farmaya:

(bhalaa ye) Kya Baat hai Ke Jab Tum Par Museebat Waaqe Hoti, Halaa'nke Usse Do-chand Museebat Tumhare Hath Se In Par Padh Chukey Hai, To Tum Chilla Uthe Ke Aafan Kaha'n Se Aapdee. Kehdo Ke Ye Tumhari Hi Shaamat e Amaal Hai. Beshak Allah Har Cheez Par Qaadir Hai.<sup>243</sup>

أَوَلَمْ أَصَابَكُمْ مِصْبِيَّةٌ قَدْ أَصَبْتُمْ مِثْلَهَا فُلْتُمْ إِلَىٰ هَذَا ۖ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

- b. Ye maslak nufoos ul muslimeen mein kuffar ki taazeem ka baais banta hai, jisse maamla kamzor-tar hota jaata hai.

<sup>241</sup> Surah Aale Imran: 152

<sup>242</sup> Surah Tauba: 25

<sup>243</sup> Surah Aale Imran: 165

- c. Isme tazkiya e nafs hai. Is ma'ane mein ke jab ham نصر من الله ki tamaam shuroot ko yaane qiyaam bi-tauheed Allah. Allah ke awaamir ki ataa-at aur uske nawaahi se ijtinaab ko mukammal kar liya. Iske bawajood kuffar ham par ghalib hain. To is par ye cheez murattab hoti hai ke ham awaamunnas ko aqeeda, sunnat ki taraf dawat dene se ghaafil ho gae aur logo'n ki tarbiyat aur inko in cheezo'n par ubhaarne se ruk gae hain.
- d. Kabhi kabhaar is par bohot se khatarnaak maamla murattab hota hai, wo ye ke kabhi awaam un naas mein se baaz ke dilo'n mein aise khayalaat aate hain, jo unhe'n islam se kufr ki taraf le jaate hain. Allah Ta'ala kufr se bachaae aur wo khayalaat ye hai ke Allah Ta'ala ne musalmano ki madad ka waada poora nahi kiya aur kuffar Allah ke amr par ghalib ho gae hain.

Allah Apne Amr Par Ghalib Hai, Lekin Aksar Log  
Nahi Jaante.<sup>244</sup>

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

- e. Is tarha ki misaale'n tawakkal a'alallah aur yaqeen billah mein zoaf aur dunyawī umoor mein gharq rehne ke baais tauheed mein khalal ki nishani hain.
3. Aur unhi mein se baaz ki kitabo'n ke nataaej mein se ek ghatiya zaraae ablaagh par wasooq ikhteyar karna hai. Wo zaraae ablaagh mashriqi ho'n yaa maghribi aur ye wusooq ahwaal ke kufr ki qadar o manzilat aur unke aqwaal ki tasdeeq ki taraf le jaata hai. (jabke haalat ye hai ke) ahle ilm bil-kitab wa Sunnah kisi saadiq musalman ki khabar ko iske aadil aur zaabit hone ke baghair qubool nahi karte the. To ek pakke kafir ki kaise qubool ki jaa sakti hai. Ye cheez ilm e sharai par zarb lagaati hai ke is par aur ahle ilm par wasooq kam ho jaata hai aur uska ek aur nateeja bhi hai jo ziyada khatarnaak aur ghinauna hai aur wo hai musalmano ke dilo'n mein kuffar ke jaah o jalaal ka ghar kar jaana aur unke duhsmo'n ka roab in par waaqe ho jaana. Is baat ka nateeja ye nikalta hai ke maghribi logo'n ke usool o qanoon is maamle mein hairan-kun hain. In usoolo'n aur qawaneen se za'ef o kamzori ka sabaq milta hai. Aur basa-auqaat is ummat ke mukhlis log is amr se naa-ummeed ho jaate hain.

Ye baat haqeeqat hai ke in tamaam baato'n ka maa-khaz ye hai ke musalman is baat ka aqeeda rakhta hai ke Allah ki taaqat ko koi maq-hoor o maghloob nahi kar sakta aur beshak Allah har cheez ka ilm rakhne waala hai. Aur Allah ke tareeqe hain jab wo is ummat mein paae jaae'n to Allah unki madad karta hai, jis tarha Nabi e Kareem ﷺ ne farmaya: *"Ek maine ki masaafat se main madad kiya gaya hoo'n"*.<sup>245</sup>

4. Aur uske nataaej mein se awwaliyaat mein adm tameez aur shariyaat mein tasaahul baratna hai. Jab ke mabni-bar-sunnat dawat ki ahem tareen shart ye hai ke sabse pehle ahem cheez ki taraf dawat di jaae. Iske baad jo isse kam ahem ho. Is tarha ke sabse pehle islaah aqeeda ki dawat di jaae. Ibaadat ko Allah Ta'ala ke liye khaas karne ka hukum de kar aur shrik se manaa karke, phir aqaamat e namaz, eetaa e zakat, wajibaat ko adaa karne aur moharramaat ko tark karne ka hukum diya jaae, jaisa ke tamaam rasoolo'n ka tareeqa e kaar tha. Allah Ta'ala ka farman hai:

Tehqeeq Hamne Har Ummat Mein Rasool Maboos  
Kiye (aur unho'n ne hukum diya) Tum Allah Ki  
Ibaadat Karo Aur Taghoot Se Bacho.<sup>246</sup>

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ

Nez farmaya:

<sup>244</sup> Surah Yusuf: 21

<sup>246</sup> Surah Nahal: 36

<sup>245</sup> Saheeh Bukhari: Kitab at Taie'eem: H328; Saheeh Muslim:  
Kitab ul Masajid: H521

Hamne Aapse Pehle Jitne Bhi Rasool Bheje Unki  
Taraf Yehi Ki Ke Mere Alaawa Koi Ma'abood e  
Barhaq Nahi, Pas Tum Meri Hi Ibaadat Karo.<sup>247</sup>

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا  
أَنَا فَاعْبُدُونِ

Nabi Kareem ﷺ ne irshad farmaya: “Tumhari sabse pehle dawat jo tum in kuffar ko do, wo shahadat لا ان الله الا الله وان محمد رسول الله ho, pas agar wo tumhari ataa-at kare'n to unhe'n bataao ke Allah az o jwal ne in par 5 namaze'n farz ki hain”.<sup>248</sup>

Koi aaqil musalman is baat mein shak nahi kar sakta ke dawat mein Nabi ﷺ ka tareeqa o manhaj aur unki seerat hi mozoo'n hai. Aap ﷺ logo'n ko tauheed ki dawat dete aur shirk se mana karte qable iske ke unko namaz, zakat, roza aur hajj ka hukum dete aur qabl iske, ke unhe'n sood, zina, chori aur naa-haq qatal se mana farmate. Lehaza yehi deen ki asal gharz o ghayat hai.

5. Unki baaz kitabo'n ke nataaej mein se ek ghuloo bhi hai aur is tarha ki fikri baghawat aur aisee dawat ka lazmi nateeja hai ke isme awwaliyaat ko khalat-malat kiya jaae. Pas aap dekhe'nge ke jo zahiri sazae'n aur qawaneen insani zindagi ke liye baaz islami jamato'n mein muqarrar ki gai hain. Lekin faisla shariyat e ilaahiya ke mutabiq nahi kiya jaata. Jab ke haq to ye tha ke ye kitabe'n ma'asi se bachaao ka sabab hotee'n. Jin mein sabse pehle ma'asiyat shirk billah hai. Aur fisq o fujoor aur be-hayai se nikaalne ka sabab bantee'n. Lekin in kitabo'n ka mawaad ghuloo par mabni hone ke sabab in tanzeemo'n mein takfeer ki buraai aam ho gai hai. Ye log haakimo'n aur mahkoomo'n ko jald az jald kafir qaraar de dete hain aur ujlat pasandi isi ghuloo ka nateeja hai. Aur ye is zamane ki bimaariyo'n ke asbaab mein se bohut badaa sabab hai. Ahle ilm kehte hain: Jo shakhs kisi cheez ke waqt ke aane se pehle jaldi karta hai, wo isse mehroom kar diya jaata hai.
6. Democracy aur uske fuzool qawaneen ke saath razamandi aur sabse khatarnaak cheez ye hai jis mein wo muballigh waaqae hue hain. Jinho'n ne apni dawat ki buniyad Kitab o Sunnat par nahi rakhi aur unke baaz baz ko bar-mala taur par kehte hain ke Aye Duaat! Agar tum democracy aur parliamentary nizam mein shareek nahi hue to tumhare alaawa doosre giroho'n waale masalan secular aur nizam maghrib ke dil-daada log zaroor ba zaroor shareek ho jaae'nge.

Iska jawab ye hai ke in inheraaf karne waale gumraho'n ko aapas mein milaana sharai taur par bohut buraa hai, ke unko deen islam ki tableegh karne waalo'n ke saath shamil kiya jaae. Iski 2 wajah hain:

- a. Yaqeenan isme democracy aur unke muballigheen, inka tareeqa e kaar aur unke manhaj par razamandi hai aur ye ahle baatil ke saath musharikat hai. Jabke Allah Ta'ala ne apni kitab ke zariye isse mana kiya hai.

Aur Allah Tumhare Liye Quran e Kareem Mein  
Utaar Chuka Hai Ke Jab Tum Suno Ke Allah Ki  
Ayato'n Ka Inkaar Kiya Jaa Raha Hai Aur Unka  
Mazaaq Udaaya Jaa Raha Hai To Unke Saath Naa  
Baitho, Yaha'n Tak Ke Wo Kuffar Uske Alaawa Koi  
Aur Baat Karne Lage'n Warna Tum Unhi Jaise ho  
Jaaoge.<sup>249</sup>

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ  
بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ  
غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ

Isse ye nateeja akhaz hota hai, ke musalmano ki aksariyat in mukhrifeen se unki chikni-chupdee baate'n yaane jo wo parliament mein shamil karne ke liye karte hain. Sunkar qubool kar lete hain.

<sup>247</sup> Surah Ambiya: 25

<sup>248</sup> Saheeh Bukhari: Kitab uz Zakaat: H1395

<sup>249</sup> Surah Nisa: 140

Yaane wo kehne lagte hain ke jab tum inko shareek kar lete ho to inpar tanqeed kyou'n karte ho? Aur ye qaul o فعل fe'l ka tazaad hai. Jaisa ke Allah Ta'ala ka farman hai:

Aye Imaan Waalo! Tum Wo Baate'n Kyou'n  
Kehte Ho Jo Tum Khud Nahi Karte.<sup>250</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Mazeed farmaya:

Kya Tum Logo'n Ko Neki Ka Hukum Dete Ho, Aur  
Apne Nafso'n Ko Bhool Jaate Ho. Halaa'nke Tum  
Kitab Padhte Ho, Phir Kyou'n Aqal Nahi Karte?<sup>251</sup>

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ  
الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ

Pas ham jamhoor logo'n ko kaise keh sakte hain ke Allah ki nazil karda kitab ke baghair faisla karna baatil hai. Pas tu dekhega ke aksar duaate ne is cheez ka khayal nahi kiya hai, jabke ham iska khayal karte hain, iska nateeja kya hoga?

- b. Deen ke ibtedaai faislo'n ko mukammal taur par aur tafseel ke saath aqeedatan aur shara'an tae karna aur muballigheen ki inferadiyat zaael karna, wa-garna wo is maamla ka imtiyaz karne mein akele reh jaae'nge. Kyou'nke wo siyasat mein in jaise logo'n ko shareek nahi karte. Aur log jaante hain ke beshak siyaasi faisla karne waale a'ala sharf waale hain aur wo siyasat jo-ke duniywi zeb-o-zeenat ka taqaaza karti hai, ye baat hamari siyaasi maamle mein rehnumai karti hai.

Saheeh Bukhari o Saheeh Muslim mein Syedna Abu Huraira رضي الله عنه se saabit hai ke Rasool Allah ﷺ ne farmaya: *"Bani Israel ki siyasat unke ambiya عليه السلام ke hatoh'n mein thi. Jab kabhi koi Nabi faut ho jaata, iske baad bhi nabi hota tha aur mere baad koi nabi nahi aaga. Aur anqareeb mere baad bohot se khalifa ho'nge. Unho'n ne kaha: Aap hame'n kya hukum karte hain? Farmaya: Pehla wada poora karo, jo pehla hai, isko iska hukum do. Beshak Allah Ta'ala unse sawal karne waala hai, jiska isne unhe'n nigehbaan banaaya hai"*.<sup>252</sup>

Siyasat ki ilmi aur sharai taareef hai, ummat ke muamilaat ka khayal karna. Isko Quran o Hadees ke saath saabit karna, siyasat ki tatbeeq bahami maamle mein ikhlaas par waaqe hona hai. Aur ye do (2) halato'n par hai:

- i. Aise haadesaat ka roo-numa hona, jin mein waazeh dalaael aur saabit shuda haqaaeq ke saath Allah Ta'ala ka hukum saabit hota ho. Pas isko tatbeeq di jaaegi, jis tarha ahkaam mein tatbeeq di jaati hai.
  - ii. Aur aise hidsaat ka roonuma hona jo mahez zan o gumaan, ehtemalaat aur mafrooze par qaaem ho'n. Pas in bidaat par amal karna khof se khali nahi hai, kyou'nke ye be-buniyad hain. Us waqt ke bade masaael aur unki soorate'n nai bidaat ke taabe aur in par mabni hain. Lekin ye tamaam ehtiyat karne aur chaukanna hone se manaa nahi karte aur islami siyasat ye hai ke unko samjha jaae.
7. Us waqt ke mulhid ma'asereen ki kitabo'n ke nataaej mein se ye bhi hai ke unke tareeqe par chalne waale logo'n mein khutba, mohaqqiqeen aur ulama ke saath mila bekaar hai. Aur daur e haazir mein dini kitabe'n likhna fitne se khali nahi. Inka kehna hai ke jo ilm likha jaa chuka hai, kaafi hai. Baaz ilaaqo'n mein khateeb khabro'n ko sunne ke baad yaa kisi risaala ko padhne, yaa kisi kitab ko padhta hai, yaa television dekhta hai to wo member par garajta hai, ghusse mein aata hai aur ye jawani ke josh ke muafiq bhi hai ke wo ghusse mein aae aur ye aane waale logo'n ke zehno'n ko ba-lehaaz e chusti aur ghairat tez karta hai.

<sup>250</sup> Surah Saff: 2

<sup>251</sup> Surah Baqara: 44

<sup>252</sup> Saheeh Bukhari: Kitab ul Ambiya: H3455; Saheeh Muslim: Kitab ul Amaarah: H1842



Lekin aisa hota nazar nahi aata, kyou'nke samaeen khaali uz zahen hote hain aur naa hi unhe'n jung o jidaal par ubhaarne ka ye mauqa hai aur in akhbaar ki buniyad par itne josh mein aana naa to ghairat hai aur naa hi manhaj e salaf ke muwafiq. (jabke us waqt aksar khabre'n jhoot par mabni hoti hain).

Ye is baat ka laazmi nateeja hai ke wo aalim nahi, sirf sholedaar khateeb hai. Kisi maamla ko ahsan andaaz mein suljhaana iske bas ke baat nahi hai. Ahle ilm aur raasikheen fil-aqeeda to Ambiya ﷺ ke waaris hain. Jinho'n ne apni umre'n padhne padhaane mein khapaa dee'n. Kitab o Sunnat ke ahkamaat ko padha, yaad kiya, aur uske madlulaat ko samjha, samjhaya aur isey likh kar aam kiya. Pas aise ulama se masael hal karwae'n, jaahil khutba aur waezeen ki baato'n par amal paera hokar sareeh baatil mein waaqe hoka jaada e mustaqeem se munharif naa ho'n.

هَذَا مَا عِنْدِي وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

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Author of the Book: [Abu Muhammad Hasan bin Ali al Barbahari](#)  
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Transliterator of the book [to roman English]: [Rehan Syed Barey](#)

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with (T:)).

If you find anything which might make this transliteration even better then please inform mein @ [rehan.hse@live.com](mailto:rehan.hse@live.com) Having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

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Dua-go,

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Riyadh, Saudi Arabia

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